THE SOUND BELEEVER:

OR,

A TREATISE OF Evangelicall Conversion.

Discovering the worke of Christs Spirit in reconciling of a sinner to God.

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MATTH. 18, 11.

I came to save that which was lost.

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TO HIS DEARE FRIEND,

M. VVill. Greenhill.

SIR,

MAny ſtruglings I have had about publiſhing theſe Notes: I have looked up to God, & at laſt been perſwaded of theſe grounds.

1. The many deſires both of friends, and ſtrangers, both by private ſpeeches and Letters, which I thought might bee the voice of Chriſt.

2. Some good (as I heare) *thoſe* which are *already out*, have done, and which the reſt might do, which I have looked on as a teſtimony

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mony of the Lords acceptance of them.

3. I knew not what the Lords meaning ſhould bee to bring to light by his providence without my privitie, knowledge, or will, *the former part*, unleſſe it was to awaken and enforce me (being deſired) to publiſh the reſt: our works I thought ſhould reſemble Gods workes, not bee left imperfect.

4. I conſidered my weake body, and my ſhort time of ſojourning here, and that I ſhall not ſpeake long to *Children*, *Friends*, or *Gods precious People*, I am ſure not to many in *England*, to whom I owe almoſt my whole ſelfe, whom I ſhall ſee in this world no more: I have beene therefore willing to get the winde, and take the ſeaſon that I might leave ſome part of Gods precious truth on record, that it might ſpeake (oh that it might bee to the heart) among whom I cannot (and when I ſhall not) be. I account it a part of Gods infinite grace to make me an inſtrument of the leaſt good to any.

If the Lord ſhall ſo far accept of mee in publiſhing theſe things, it is all that I would deſire: if not, yet I have deſired forgiveneſſe in the bloud of his Sonne, for what ever errors or weakneſſes may be in it, or are in my ſelf, which may hinder ſucceſſe, and fruſtrate its end; onely what I have in much weakneſſe beleeved, I have written and ſent it unto you, leaving it wholly with your ſelfe, whom I much love and honour, that you would adde or detract any thing you ſee meet, (ſo as it bee not croſſe to what I have writ) and if you then think it meet for publike view, you ſee upon what grounds I am content with it: but if you ſhall burie it, and put it to perpetuall ſilence, it ſhall be moſt pleaſing to him who thinks more meanly of it then others can.

Tho: Shepard.

The

The Sound BELEEVER.

CHAP. I.

As the great cause of the eternall perdition of men is of themselves; so the only cause of the actuall deliverance and salvation of man is JESUS CHRIST, *view this text,* Hosea 13. 9. Oh Israel! thou hast destroyed thy selfe, but in me is thy help.

SECT. I.

THese words as they are set downe in the Hebrew are (according to the stile of this Prophet) very short and sententious and therefore difficult to translate into English without some Periphrasis, ut the sence is here truely expresst, *In me is thy help*; which you may see confirmed from *vers* 4. *There is no Saviour beside me,* and vers. 14. *I will ransome*

them from the power of the grave, Oh death I will be thy plague, O grave I will be thy destruction: Suppose the Prophet should speake here of temporall salvation, help and ransome, (which hee doth not) yet the argument is strong; if there be no Saviour from temporall woe and miserie but onely the LORD JESUS, how much more is he from woes eternall? onely understand me here aright; I am not now speaking of mans deliverance and salvation by price in way of satisfaction to Justice (for that I have already handled) but of his deliverance and salvation, by power; not of mans purchased deliverance, which is by the bloud of Christ, but of mans actuall deliverance, which is by the efficacy and power of the Spirit of Christ. Some captives among men are redeemed by price onely, some by power without price, but such is the lamentable captivitie of all men, under the severity of justice, and the power of sinne, that without the price of *Christs bloud, Ephes.* 1.7. and the power of *Christs spirit*, *John* 8. 36. there is no deliverance; the Lord JESUS having paid the price for our deliverance. Yet it is with us as with a company of captives in prison; our sins like strong chaines hold us, Satan our keeper will not let us goe, the prison doores through *unbeliefe* are shut upon us, *Romanes*

See the Sirecre Convett

anes 11. 32. and thereby GOD and CHRIST are kept out from us; what power now can rescue us, that are held fast under such a power, even after the price is paid? truely it can be no other but that in my Text, *In mee is thy help*; when our ransome is paide, the Lord must come himselfe and fetch us out by strong hand. *Isay* 53. 1 *To whom is the arme of the Lord revealed?* truely to very few, yet to some it is; and certainly, looke as they make Christ no Saviour indeed who deny his salvation by price and satisfaction, so those also make him an imperfect Saviour who denie salvation and actuall deliverance of man to be onely by the Almightie arme and efficacie of his Spirit and power: excellent therefore is the speech of the Apostle, *Acts* 5. 30, 31 *God hath exalted Jesus to give repentance and remission of sinnes to Israell*; Looke as JESUS was abased to purchase repentance and remission, so he is now exalted actuallie to give and apply repentance and remission of sinnes; Whose glory is it to remit sinnes, but God in Christ and by Christ onely? whose glory is it to give repentance (which in this place comprehends the worke of conversion and faith, as Beza observes) whereby we apply remission, but the same God onely? the one is as difficult to be conveyed as

the other, and wee stand in as much need of Christ to doe the one as the other; all the power of Christ exalted, is little enough to give us repentance and remission, the condition of the Covenant expresst in the repentance, and the blessings in the Covenant summed up in forgiveneſse of sins; the *Socinians* deny redemption and salvation by price; the *Arminians* by Christs power, leaving suasion onely to him, but power of conversion to the power and libertie of the will of man; Oh adulterous generation that are thus hacking at and cutting the cords of their owne salvation! I shall here speake only to one Question, which is the principall and most profitable, and that is this, How doth Christ redeem and save thus by his power, out of that miserable estate, and consequently what is the way for us to seek, and so to finde and feel deliverance by the hand of Christs power.

Quest.

Answ. As there are foure principall meanes and causes, or wayes, whereby man ruines himself, 1. *Ignorance of their owne miserie*; 2. *Securitie and unsensibleneſse of it*; 3. *Carnall confidence in their owne duties*; *Presumption or resting upon the mercy of God by a faith of their owne forging*: so on the contrarie, there is a foure-fold act of Christs power whereby he rescues and delivers all his out of their

miserable estate.

The first act or stroake is *Conviction of sin.*
The second is *Compunction for sin.*
The third is *Humiliation or selfe abasement.*
The fourth is *Faith.*

All which are distinctly put forth (when he ceaseth extraordinarilie to work) in the day of Christs power, & who ever look for actuall salvation & redemption from Christ, let them seek for mercy and deliverance in this way, out of which they shall never finde it; let them begin at conviction, and desire the Lord to let them see their sins, that so being affected with them, and humbled under them, they may by faith be enabled to receive Jesus Christ, and so be blessed in him.

It is true, Christ is applyed to us nextly by Faith, but Faith is wrought in us in that way of conviction and sorrow for sin, no man can or will come by faith to Christ to take away his sins, unlesse he first see, be convicted of, and loaded with them. I confesse the manner of the spirits work in the conversion of a sinner unto God, is exceeding secret, and in many things very various; and therefore it is too great boldnes to marke out all Gods foot steps herein, yet so farre foorth as

ths Lord himselfe tels us his worke and the manner of it in all his, we may safely resolve our selves, and so far, and no farther shall we proceed in the explication of these things. It is great prophaneneſse not to search into the works of common providence, though secret and hidden; *Psal.* 28. 5. and 92. 6. much greater it is not to doe thus into Gods works of speciall favour and grace upon his chosen. I shall therefore begin with the first stroak of Christs power, which is conviction of sinne.

Sect. II.

First Act of Christs power, which is conviction of sin.

NOw for the more distinct explication of this, I shall open to you these four things.

1. I shal prove that the Lord Christ by his Spirit beginnes the actuall deliverance of his elect here.
2. What is that sin the Lord convinceth the soule thus first of.
3. How the Lord doth it.
4. What measure and degree of conviction he works thus in all his.

1. For the first, it is said, *John* 16. 8, 9. that the first thing that the *Spirit* doth when hee comes to make the Apostles

Miniſterie effectuall, is this, it ſhall *reprove*, or *convince the world of ſinne*: it doth not firſt worke Faith, but convinceth them that they have no Faith, as in verſe 9. and conſequently under the guilt and dominion of their ſinne; and after this, he *convinceth of righteouſnes*, which faith apprehends, verſe 10. It is true that the word *conviction* here, is of a large extent, and includes compunction and humiliation for ſin, yet our Saviour wraps them up in this word; becauſe conviction is the firſt, and therefore the chiefe in order here: The Lord not ſpeaking now of ineffectuall, but effectuall and thorow conviction expreſt in deep ſorrow and humiliation. Now the Text ſaith, the Lord beginnes thus not with ſome one or two, but with the *world* of Gods Elect, who are to be called home by the Miniſterie of the word; which our Saviour ſpeaks (as any may ſee who conſider the ſcope) purpoſely to comfort the hearts of his Diſciples, that their Miniſterie ſhall be thus effectuall to the world of Jews and Gentiles; and therefore cannot ſpeak of ſuch conviction as ſerves only for to leave men without excuſe for greater condemnation: (as ſome underſtand the place) for that is a poore ground of conſolation to their ſad hearts: Secondly, I ſhall hereafter

prove

prove that there can be no faith without sense of sin and misery, and now there can be no sense of sin without a precedent sight or conviction of sin; no man can feele sin, unlesse he doth first see it; what the eye sees not, the heart rues not. Let the greatest evill befall a man, suppose the burning of his house, the death of his children, if he doth not first know, see, and hear of it, he will never take it to heart, it will never trouble him; so let a poore sinner lye under the greatest guilt, the sorest wrath of God, it will never trouble him untill hee sees it and be convinced of it, *Act.* 2. 37. *When they heard this they were pricked*; but first they heard it and saw their sin, before their hearts were wounded for it, *Genes:* 3. 7. they first *saw their nakednesse* before they were *ashamed* of it. Thirdly the main end of the Law is, to drive us to Christ, *Rom.* 10. 4. if Christ be the end *of the law*, then the law is the means subservient to that end, and that not *to some*, but *to all that beleeve*, now the law though it drive to Christ by condemnation, yet in order it begins with accusation. It first accuseth, and so convinceth of sinne *Rom* 3. 20. and then condemneth: Its folly and injustice for a Judge to condemne and bring a sinner out to his execution before accusation & conviction;

and

and is it wisedome or justice in the Lord or his law to do otherwise? And therefore the Spirit in making use of the Law for this end first convinceth as it first accuseth, and layes our sins to our charge: Lastly, looke as Satan when he binds up a sinner in his sinne he first keeps him (if possible) from the very sight and knowledge of it, because so long as they see it not, this ignorance is the cause of all their woe; why they feele it not, why they desire not to come out of it; the Lord Jesus who came to unty the knots of Satan, 1. *Iohn* 3.8.) beginnes here, and first convinceth his, and makes them see their sin, that so they may feele it, and come to him for deliverance out of it. Oh consider this all you that dreame out your time in minding only things before your feet, never thinking on the evils of your own hearts; you that heed not, you that will not see your sins, nor so much as ask this question, What have I done? what do I do? how do I live? what will become of me? what will be the end of these my foolish courses? I tell you, if ever the Lord save you, he will make you see what now you cannot, what now you will not, he will not only make you to confesse you are sinners, but he will convince you of sin, this shal be the first thing the Lord shall do with thee.

Quest. But you will say, what is that sinne which the Lord first conviceth of? which is the second thing to be opened.

Answ. I answere these three Conclusions.

3 Conclu. 1. The Lord Jesus by his Spirit doth not only convince the soule in generall, that it is a sinner and sinfull; but the Lord brings in a convicting evidence of the particulars; the first is learnt more by tradition (in these dayes) by the report and acknowledgement of everie man, rather then by any speciall act of conviction of the Spirit of Christ; for what man is there almost but lyes under this confession, that hee is a sinner? the best say they are sinners; *and if we say we have no sin, wee deceive our selves*, and *I know I am a sinner*; but that which the Spirit principally convinceth of, is some sin or sinnes in particular: the Spirit doth not arrest men for offences in generall, but opens the writ, and shewes the particular cause, the particular sins; *Rom. 3.9. Wee have proved*, saith the Apostle, *that Jews and Gentiles are under sin*, but how doth the Apostle (being now the instrument of the Spirit in this worke of conviction) convince them of this? marke his method, *verse* 10, 11, 12, 13, 14, 15, 16, 17, 18 wherein you shall see it is done by enumeration of particulars; sinnes of their natures *there is none righteous*;

sinner

sinnes of their mindes, *none understandeth*; sinnes in their wills and affectiones, *none seek after God*; sinnes in their lives, *all gone out of the way*; sinnes of omission of good duties, *there is none that doth good*; their *throats tongues, lips*, are *sepulchres*, *deceitfull*, *poysonfull*; their *mouths full of curfing*, their *feet swift to shed bloud*, &c. And this is the state of you Jewes, (*verse* 19.) as well as of the Gentiles; *that all flesh may stand convinced as guiltie before God.* If it be here demanded, What are those particular sinnes which the Lord convinceth men of? I answere, In variety of men there is much variety of speciall sinnes, as there is of dispositions, tempers, and temptations; and therefore the Lord doth not convince one man at first of the same sinnes of which he doth another man, yet this wee may safely say, usually (though not alway) the Lord begins with the remembrance and consideration of some one great, if not a mans speciall and most beloved sinne; and thereby the Spirit discovers gradually all the rest: that arrow which woundeth the heart of Christ most, the Lord makes it fall first upon the head of the sinner that did shoot it against Heaven, and convinceth, and as it were hits him first with that: How did the Spirit convince those three thousand, those

Rom. 3.

Quest. Answ. What those particular sins are, which the Lord convinces men of in their conversion.

those patterns of Gods converting grace? *Act.* 2,37. did not the Lord begin with them for one principall sinne, *viz.* their murther and contempt of Christ by embruing their hands in his bloud? there is no question but now they remembred other sinfull practises, but this was the *Imprimis*, which is ever accompanied with many other *Items* which are then read in Gods Bill of reckonings where the first is set downe: *Israel would have a King*, 1. *Samuel* 8.19. *Samuel* for a time could not convince them of their sin, herein, what doth the Lord doe? surely hee will convince them of sinne before hee leaves them, and this he doth by such a terr ible thunder as made all their hearts ake; and how is it now? what sin doe they now see? they first see the greatnesse of that particular sin, but this came not to minde alone, but they cryed out, 1 *Sam.* 12,19. *Wee have added unto all our evills this, in asking to our selves a King.* Look upon the woman of *Samaria*, *John* 4. the Lord Christ indeed spake first unto her about himselfe the substance of the Gospell, about the worth of this water of life; but what good did shee get untill the Lord began to convince her of sin, and how doth he that? he tels her of her secret whoredome she lived in, *the man that now she had was not her husband*; and upon the

the discoverie of this, shee saw many more sinnes; and hence verse 29. shee cryes out, *Come see the man that hath told me all that ever I did in my life.* And thus the Lord deales at this day; the Minister preacheth against one sin, it may be whoredome, ignorance, contempt of the Gospell, neglect of secret duties, lying, Sabbath-breaking, &c. This is thy case, saith the Spirit unto the soule, remember the time, the place, the persons with whom you lived in this sinful condition; and now a man begins to goe alone, and to think of all his former courses, how exceeding evill they have been; it may be the Lord brings upon a man a sore affliction, and when hee is in chains crying out of that, the Lord saith to him as to those, Ier. 30. 15. *Why cryest thou for thy affliction? for the multitude of thine iniquities I have done this*; it may be the Lord sometimes strikes a mans companion in sinne dead, by some fearfull judgement: and then that particular sinne comes to minde, and the Lord reveales it, arm'd with multitudes of many other sinnes; the causes of it, the fruits and effects of it; as a father whips his childe upon occasion of one speciall fault, but then tells him of many more which hee winked at before this, and saith, Now sirrah remember such a time, such a froward fit,

such

such undutifull behaviour, such a reviling word you spake, such a time I called, and you ran away and would not hear me and you thought I liked well enough of these wayes, but now know that I will not passe them by, &c. Thus the Lord deals with his, and hence it is many time that the elect of God civilly brought up do hereupon think well of themselves and so remain long unconvinced of their wofull estates, the Lord suffers them to fall into some foule, secret or open sin, and by this the Lord takes speciall occasion of working conviction and sorrow for sin, the Lord heereby makes them hang down the head and cry *unclean, unclean*; *Paul* was civilly educated, he turned at last a hote persecuter, oppresser, blasphemer; the Lord first convinced him of his persecution and cryed out from heaven to him, *Paul, Paul, why persecutest thou mee?* this struck him to the heart, & then *sin revived, Rom. 7. 9.* many secret sins of his heart were discovered, which I take to begin and continue in speciall in those three dayes, *Act. 9. 9.* wherein he was blind and did (through sight of sin and sorrow of heart) neither eat nor drink. As a man that hath the plague not knowing the disease, he hopes to live; but when he sees the spots and tokens of death upon his wrist, now he cryes out, be-

becauſe convinced that the plague of the Lord is upon him; ſo when men ſee ſome one or more ſpeciall ſins break out, now they are convinced of their lamentable condition: yet it is not alway (though uſually thus) for ſome men the Lord may firſt convince of ſinne by ſhewing them the ſinfullneſſe of their owne hearts and wayes; the Lord may let a man ſee his blindneſſe, his extreame hardneſſe of heart, his weakneſſe, his willfullneſſe, his heartleſneſſe; he cannot pray, or look up to God, and this may firſt convince him; or that all that he doeth is ſinfull, being out of Chriſt: the Lord may ſuddenly let him ſee the deceits of his owne heart, and the ſecret ſinfull practiſes of his life; as if ſome had told the Miniſter: or as if he ſpake to none but him; that he is forced to fall down being thus convinced, and to confeſſe, *God is in this man.* 1 *Cor.* 14. 25. *Nicodemus* may firſt ſee and be convinced of the want of regeneration, and thereby feele his need of Chriſt, the Lord may ſet a man upon the conſideration of all his life paſt, how wickedly it hath been ſpent; and ſo not one, but a multitude of iniquities compaſſe him about: a man may ſee the godly examples of his parents, or other godly Chriſtians in the Family or town where he dwels, and by this be convinced; that

if

if their ſtate and way be good, his own (ſo far unlike it) muſt needs bee ſtarke naught: the Lord ever convinceth the ſoule of ſins in particular, but hee doeth not alway convince one man of the ſame particular ſins at firſt as he doth another; whether the Lord convinceth all the elect at firſt of the ſin of their nature, & ſhewes them their originall ſinne in and about this firſt ſtroak of conviction; I doubt not of it, *Paul* would have been alive, & a proud Phariſee ſtill, if the Lord had not let him by the law ſee this ſin, *Rom.* 7. 9. and ſo would all men in the world, if this ſhould not be revealed firſt or laſt, in a leſſer or greater meaſure, under a diſtinct or more indiſtinct notion: & hence ariſe thoſe confeſſions of the ſaints, I never thought I had had ſuch a vile heart; if all the world had told mee, I could not have beleeved them, but that the Lord hath made mee feele it, and ſee it at laſt; was there ever ſuch a ſinner (at leaſt in heart, which is continually oppoſing of him) whom the Lord at any time received to mercy, as I am?

The Lord Jeſus by his ſpirit doeth not onely convince the ſoule of its ſinne in particular, but alſo of the evill, even the exceeding great evill of thoſe particular ſins. The Lord Jeſus doth not only convince the evil of *ſinne*, but of the great

great evill *of sinne*. Oh thou wretch, saith the Spirit, as the Lord to *Cain*, *Gen.* 4. 10.) what haste thou done, whose sinnes cry to heaven, who hast thus long lived without God, and done this infinite wrong to an infinite God, for which thou canst never make him amends; That God who could have long since cut thee off in the midst of thy sins and wickednesse, and crusht thee like a moth, and sent thee downe to those eternall flames where thou now seest some better then thy selfe mourning day and night, but yet hath spared thee out of his meere pity to thee. That God hast thou resisted and forsaken all thy life time; and therefore now see and consider what an evill and bitter thing it is thus to live as thou hast done, *Jer.* 2. 19. Look as it is in the wayes of holinesse, many a man void of the Spirit may see and know them in the literall expressions of them, but cannot see the glory of them but by the Spirit, and hence it is hee doth not esteeme and prize them and the knowledge of them above gold; So in the wayes of unholinesse, many a man void of the spirit of conviction of sinne, may and doth see many particular sins and confesse them, but he doeth not, cannot see the exceeding evill of them, and thence it is though he doth see them, yet he doth not much dislike them, because

hee

hee sees no great hurt or evil in them, but makes a light matter of them; and therefore when the Spirit comes, it lets him see and stand convinced of the exceeding greatnesse of the evill that is in them, Job 36. 8, 9. In the time of affliction (which is usually the time of conviction of a wilde unruly sinner) *he shewes them their transgressions*, but how? *that they have exceeded*, that they have been exceeding many, & exceeding vile. Oh beloved, before the Lord Jesus comes to convince, we have cause to pray for & pity every poor sinner, as the Lord Jesus did, saying, *Lord forgive them, they know not what they do*. You godly parents, Masters, how oft do you instruct your children, servants, and convince them of their sinfulnesse, untill they confesse their faults? yet you see no amendement, but they goe on still; what should you now do? oh cry out for them, and say, Lord forgive them, for they know not what they doe. Their sins they know, but what the evil of them is, alas! they know not; but when the Spirit comes to convince, he makes them see what they doe, and what is the exceeding evill of those sins they made light of before; like mad men that have sworne, and curst, and struck their friends, when they come to be sober againe, and remember their mischievous wayes and words, now they see

what

what they have done, and how abomina-
le their courses then were. Oh you that
walke on in the madnes of your minds
ow, in all manner of sin if ever the
Lord do good to you, you shall account
our wayes madnesse and folly, and cry
ut, Oh Lord, what have I done in kick-
ng thus long against the pricks!

The Lord Jesus by his Spirit doth not
nly convince the soule of the evill *of sin*,
ut of the evill *after sinne*, I mean of the
ust punishment which doth follow sin,
nd that is this, *viz.* that it must dye, and
hat eternally for sin, if it remains in this
state it is now in *Rom.* 4: 15. *The Law
orks wrath*, i. e. sight and sense of wrath,
Rom. 7 9. *When the Law came, sin revi-
ed, and I dyed*; *t. e.* I saw my selfe a dead
man by it: so the soule sees cleerly God
ath said, *The soule that sinneth shall die*:
have sinned, and therefore if the Lord
e true I shall dye, to hell I shall if now
he Lord stop my breath and cut off my
ife, which hee might justly and may
asily doe. *Death is the wages of sinne*,
ven of any one siune, though never so
ittle; what then will become of mee who
tand guilty of so many, exceeding the
umber of the haires on my head, or the
tars in heaven? *Whoremongers and a-
ulterers God will judge*, the Minister
ath said so, the Lord himselfe hath told

me

me so, *Heb.* 13. 4 I am the man, my conscience now teares me and tells me so, what will become of mee? *The Lord Jesus will come in flaming fire to render vengeance against all that know not God and that obey not the Gospell.* This I beleeve, for God hath said it, 2. *Thes.* 2. 7. 8. 9: and now I see I am hee that hath lived long in ignorance, and know not God: I have had the Gospell of grace thus long wooing and perswading my heart, and oftentimes it hath affected me, but yet I have resisted God and his Gospel, and have set my filthy lusts, my vaine sports, my companions cup, and queanes at a higher price then Christ, & have loved them more then him: and therefore though I may be spared for a while, yet there is a time wherein Christ himself will come out against mee in flamming fire. To this purpose doth the Spirit work: for, beloved, the great means whereby Sathan overthrew Man at first in his innocency, was this principle, although thou dost eat, and so sin against God, yet thou shalt not die. *Gen.* 3. 4. *Ye shall not surely die*; the Serpent doth not say, *ye shall not die*, for that is too grosse an out-facing of the Word. *Gen.* 2. 17. but he saith, *ye shall not surely die*: that is, there is not such absolute certainty of it: it may be you

shall

hall live, God loves you better then so,
nd is a more mercifull Father then to be
t a word and a blow. Now look as Sa-
n deceived and brought our first pa-
rents to ruine by suggesting this princi-
le; so at this day he doth sow this ac-
rsed seed, and plant this very principle
n the soyl of every mans heart by na-
ure, they doe not think, they cannot be-
eeve that they are dead men, and con-
emned to die, and that they shall die,
ternally for the least sinne committed
y them. Men nor Angels cannot per-
wade them of it, they cannot see the e-
uity of it, that God so mercifull will
e so severe, for so small a matter; nor
et the truth of it, for then they think no
lesh should be saved. And thus when the
old Serpent hath spit this poyson before
hem, they sup it up, and drink it in, and
o thousands, nay millions of men and
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Christ therefore when he comes to save a
oore sinner, and raise him up out of
is fall, convinceth the soule by his Spi-
it, and that with full and mighty evi-
ence, that it shal dye for the least sinne,
nd tells him as the Lord told *Abime-
lech* in another case, *Gen.* 20. 3. *Thou
art but a dead man for this*; and if the
Spirit set on this, let who can claw it off.
I tell you Beloved, never did poor con-

demned Malefactor more certainly kno
and heare the sentence of condemnatio
past upon him by a mortall man, th
the guiltie sinner doth his, by an immo
tall and displeased God: and therefo
those three thousand cry out, *Act.* 2. 3
Men and Brethren what shall we do to
saved? We are condemned to die, wh
shall we doe now to be saved from deat
Now the soule is glad to enquire of th
Minister, Oh tell me, what shall I do
I once thought my selfe in a safe an
good condition as any in the Town
Countrey I lived in, but now the Lo
hath let me hear of other newes; die
must in this estate, and tis a wonder
mercies I am spared alive to this da
There is not onely some blinde fear
and suspitions that it may possibly be
so, but full perswasions of heart, die
must, die I shall in this estate; for if th
Spirit reveale sinne, and convince no
of death for sinne, the soul under thi
worke of conviction being as yet rathe
sensuall then spirituall, will make a ligh
matter of it, when it sees no sensibl
danger in it, but when it sees the bottom
lesse pit before it, everlasting fire before it
for the least sin, now it sees the hainou
evill of sin; the way of sin though neve
so peaceable before, is full of danger now
wherein it sees there are en lesse wo
and

nd everlasting deaths that lye in wait for
t, *Rom.* 6. 21 And now saith the Spirit,
ou may goe on in these sinfull courses
s others do, if you see meet, but oh con-
ider what will be the end of them; what
t is to enjoy the pleasures of sinne for a
eason, and to be tormented for ever for
hem in the conclusion, for be assured that
will be the end: and hence the soule seeing
it selfe thus set a part for death, looks
upon it selfe in a far worse estate then
the bruit beastes, or vilest worme upon
the earth: for it thinks when they die there
is an end of their miserie; but oh then is
the beginning of mine for ever: hence also
arise those feares of death and of being
suddenly cut off, that when it lyes down,
it trembles to thinke I may never rise a-
gain, because it's convinced, not onely
that it deserves to die, but that it is already
sentenced for to die: hence also the soule
justifies God, if hee had cut him off in
his sin, and wonders what kept him from
it, there being nothing else due from God
unto it: hence lastly, the soul is stopt and
stands still, goes not on in sin as before;
or if it doth, the Lord gives it no peace:
Jer: 8. 6. Why doth the horse go on in
the battell? because it sees not death before
it; but now the soul sees death, and there-
fore stops: Oh remember this all you that
never could beleeve that you are dead

condemned men, therefore are never trou-
bled with any such thoughts in you
minde; I tell you, that you are far from
conviction, and therefore far from salva-
tion: if God should send some from the
dead to beare witnesse against this secure
world concerning this truth, yet you will
not beleeve it, for his messengers sent fr
heavē are not beleved herein; wo be to yo
if you remain unconvinced of this point.

3. But you will say, how doth the Lord
thus convince sin, and wherein is it ex-
prest? which is the third particular.

Answ. All knowledge of sin is not convicti-
on of sin, all confession of sin is not con-
viction; there is a conviction meerely ra-
tionall, which is not spirituall; there are
three things in spirituall conviction.

1. There is a clear, certaine, and manifest
light, so that the soul sees its sin, and dea
due to it clearely and certainly; for so th
word *John* 16. 9. ἐλέγχειν signifies to evi
dence a thing by way of argumentation
nay demonstration; the Spirit so demon-
strates these things as that it hath no
thing to object, a mans mouth is stop-
ped, he hath nothing to say but this; be-
hold I am vile, I am a dead man: for if
man have many strong arguments give
him to confirme a truth, yet if he have bu
one objection or doubtfull scruple no
answered, he is not fully as yet convin-
ced

ed, because full conviction by a clear sun-light scatters all dark objections; & hence our Saviour *Jude* 15. will one day *convince the wicked of all their hard speeches against him*, which will chiefly bee done by manifesting the evill of such wayes, and taking away all those colours and defences men have made for such language: before the Spirit of Christ comes, man cannot see, will not see his sin nor punishment; nay, hee hath many things to say for himselfe as excuses and extenuations of his sin; One saith, I was drawn unto it, (*the woman that thou gavest mee*) and so layes the blame on others: Another saith, It is my nature; Others say, All are sinners, the godly sin as well as others; and yet are saved at last, and so I hope shall I: Others professe they cannot part with sin, they would be better but they cannot, and God requires no more then they are able to performe; Another saith, I will continue in sinne but a little while, and purpose hereafter to leave it; Others say, We are sinners, but yet God is mercifull and will forgive it; Another saith, Though I have sinned, yet I have some good, and am not so bad as other men, endlesse are these excuses for sin. In one word, I know no man, though never so bad, though his sin be never so grievous, but he hath something

to say for himselfe, and something in h
minde to lessen and extenuate sin; but b
loved when the Spirit comes to convinc
he so convinceth as that he answers a
these, puls down all these sences, teares
all these fig-leaves, scatters all these mist
& pulls off all these scales from the eye
stops a mans mouth, that the soule stan
before God, crying, Oh Lord guilt
guilty; as the Prophet *Jeremie* told the
Jer. 2. 23. *Why dost thou say I am inn
cent? locke upon thy way, &c.* So the Sp
rit saith, Why dost thou say thy sinne
small? it is *disobedience*, (as *Samuel* sa
to *Saul*, 1 *Sam.* 15. 23.) which is *rebelli
and as the sinne of witch-craft*; and is th
at small mater? the Spirit of convictio
by the cleare evidence of the truth, bind
the understanding that it cannot strugg
against God any more; and hence let a
the world plead to the contrary, nay l
the godly come to comfort them in th
estate, and think and speak well of them
yet they cannot beleeve them, because th
are certaine their estates are wofull: hen
also we shall observe the soule under co
viction, in stead of excusing sin, it ag
gravats sin, and studies to aggravate sin
did ever any deal thus wickedly, walk
thus sinfully, so long, against so man
checks and chidings, light and love, mea
and mercies, as I have done? And it
wonde

wonderfull to observe that those things which made it once account sinne light, make it therefore to thinke sin great: ex. gr. my sin is little; the more unkinde thou (saith the Spirit) that wilt not doe a small matter for the Lord: my sin is common; the more sinfull thou that in those things wherein all the world rise up in armes against God thou joynest with them: God spares me after sin; the greater is thy sinne therefore that thou hast continued so long in, against a God so pitifull to thee; the dearest sinnes are now the vilest sins because though they were most sweet to him, yet the Spirit conviceth him, they were therefore the more grievous unto the soule of God; you poore creatures may now hide, and colour, and excuse your sins before men, but when the Lord comes to convince, you cannot lye hid; then your consciences (when Jesus Christ the Lord comes to convince) shall not be like the Steward in the Gospell that set downe 50. for a 100. l. no, the Lord will force it to bring in a true and cleare account at that day.

There is a reall light in spirituall conviction, rationall conviction makes things appear notionally; but spirituall conviction, really: The Spirit indeed useth argumentation in conviction, but it goes farther and causeth the soule not 2

onely to see sin and death discursively but also intuitively and really: reason can see and discourse about words and propositions, and behold things by report and so deduct one thing from another; but the Spirit makes a man see the things themselves, really wrapt up in those words; the Spirit brings spirituall things as well as notions before a mans eye, the light of the Spirit is like the light of the Sunne, it makes all things appear as they are; *John* 3. 20, 21. It was *Jerusalems* miserie, she heard the words of Christ, and they were not hid from them, but *the things of her peace* shut up in those words, *were hid from her eyes.* Luke 19. 41. Discourse with many a man about his sinne and misery, hee will grant all that you say, and he is convinced, that his estate is most wretched, and yet still lives in all manner of sinne; what is the reason of it? truely he sees his sin onely by discourse, but he doth not, nay cannot see the thing sin, death, wrath of God, untill the Spirit come; which onely convinceth or sheweth that really. A man will not be afraid of a Lyon when it is painted only upon the wall, why? because therein hee doth not see the living Lyon: when he sees that, hee trembles. So men hear of sin, and talke of sin and death, and say they are most miserable in regard of both; yet their

hearts

hearts tremble not; are not amazed at these evils; because sinne is not seen alive, death is not presented alive before them, which is done by the Spirit of conviction onely, revealing these really to the soule; and hence it is that many men *in seeing* Esay 6. 9. *see not.* How can that bee? thus, in seeing things notionally, they see them not really. And hence many that know most of sin, know least of sin, because in seeing it notionally, they see it not really. And therefore happy were it for some men, Schollers and others, that they had no notionall knowledge of sin, for this *light* is their *darkenesse*, and makes them more uncapable of spirituall conviction: The first act of spirituall conviction is to let a man see clearly that he is sinfull and most miserable; The second act is to let the soule see really what this sinne and death is, Oh consider of this, many of you know that you are sinfull, and that you shall dye; but dost thou know what sinne is, and what it is to die? If thou didst, I dare say thy heart would sinke; if thou dost not, thou art a condemned man, because not yet a convinced man. If you here aske, how the Lord makes sin reall? I answer, By making God reall, the reall greatnesse of sin is seene by beholding really the greatnesse of God who is smitten by sinne, sinne is not seen because

How God gives a reall sight of sins.

God is not seen, *John* 3. *ep. v.* 11. *He that doth evil hath not seene God.* No knowledge of God is the cause *why blood toucheth blood:* The Spirit casts out all other company of vaine and foolish thoughts, and then God comes in and appeares immediately to the soule in his greatnesse and glory, and then the Spirit saith, Lo, this is that God thy sins have provoked And now sin appeares as it is, and together with this reall sight of sin, the soule doth not see painted fire, but sees the fire of Gods wrath really, whether now it is leading, that never can be quencht but by Christs bloud: and when the Spirit hath thus convinced, now a man begins to see his madnesse and folly in times past, saying, I know not what I did. And hence questions, Can the Lord pardon such a wretch as I, whose sinnes are so great? Hence also the heart begins to be affected with sin and death, because it sees them now as they are indeed, and not by report onely. A man accounts it a matter of nothing to tread upon a worme, wherein there is nothing seen worthy either to bee loved or feared; and hence a mans heart is not affected with it: Before the Spirit of conviction comes, God is more vile in mans eye then any worme; as Christ said in another case of himselfe, *Psal.* 22. *I am a worme and no*

Hos. 4. 4.

man

man; so may the Lord complaine, I am viler in such a ones eyes then any worme, and no God: and hence a man makes it a matter of nothing to tread upon the glorious Majesty of God, and hence is not affected with it; but when God is seen by the Spirit of conviction, in his great glory; then as he is great, sin is seen great; as his glory affects and astonisheth the soule, so sin affects the heart.

There is a constant light; the soule sees sin and death continually before it, *Gods Arrowes sticke fast* in the soule, and cannot be pluckt out; *My sinne is ever before mee*, said *David*, (in his renewing of the worke of conversion.) For in effectuall conviction, the minde is not only bound to see the misery lying upon it, but it is held bound; it is such a Sun light as never can be quenched, though it may be clouded. When the Spirit of Christ darts in any light to see sin, the soule would turne away from looking upon it, would not heare on that ear, *Felix*-like. But the Spirit of Conviction sent to make thorow worke on the hearts of all the Elect, follows them, meets them at every turne, forceth them to see and remember what they have done, the least sin now is like a moath in the eye, it's ever troubling. Those gastly, dreadfull objects of sin, death, wrath, being 3. Psal. 51. 3.

presented

presented by the Spirit near unto the soule, fixe the eye to fasten here; they that can cast off at their pleasure the remembrance and thoughts of sinne and death, never prove sound, untill the Lord doeth make them stay their thoughts, and muse deeply on what they have done, and whither they are going. And hence the soul in lying down, rising up, lye downe and rises up with perplexed thoughts, What will become of me? The Lord sometimes keepes it waking in the night season, when others are asleep, and then 'tis haunted with those thoughts, it cannot sleep; it lookes back upon every day and week, Sabbath, Sermon, Prayer, speeches, and thinks all this day, this week &c. the goodnesse of the Lord and his patience to a wretch hath been continued but my sins also are continued; I sin in all I doe, in all my prayers, in all I think, the same heart remaines still not humbled, not yet changed.

And hence you shall observe, that word which discovered sinne at first to it, it never goes out of the minde; I thinke saith the soule I shall never forget such a man, nor such a truth. Hence also if the soule grow light and careles at some time and casts off the thoughts of these things, the Spirit returnes againe, and falls a reasoning with the soule, Why hast thou done

done this? what hurt hath the Lord done thee? will there never be an end? hast not thou gone on long enough in thy feud courses against God, but that thou shouldest still adde unto the heap? hast thou not wrath enough upon thee already? how soone may the Lord stop thy breath? and then thou knowest thou hadst better never to have been borne; was there ever any that thus resisted grace that thus adventured upon the swords point? hast thou but one friend a patient, long suffering God, that hath left thy conscience without excuse long a goe, and therefore could have cut thee off, and dost thou thus forsake him, thus abuse him? Thus the spirit followes, and hence the soule comes to some measure of confession of sin; Oh Lord I have done exceeding wickedly; I have been worse then the horse that rusheth into the battell, because it sees not death before it; but I have seen death before me in these wayes, and yet goe on, and still sinne, and cannot but sinne, Behold me, Lord, for I am very vile. When thus the Spirit hath let into the soule a cleare reall constant light, to see sin and death, now there is a thorrow conviction:

But you will say, In what measure doth the Spirit communicate this light? I shall therefore open the fourth particular,

cular. *viz*, The measure of spirituall conviction in all the elect. *viz*.

So much conviction of sin as may bring in and work compunction for sin, so much sight of sin as may bring in sence of sin, so much is necessary and no more. Every one hath not the same measure of conviction, yet all the elect have and must have so much; for so much conviction is necessary as may attaine the end of conviction. Now the *finis proximus*, or next end of conviction in the elect, is compunction, or sense of sin; for what good can it do unto them to see sin, and not to be affected with it? What greater mercy doth the Lord shew to the elect herein, then unto the devils and Reprobats, who stand convinced, and know they are wicked and condemned; but yet their hearts altogether unaffected with any true remorse for sin? *Mine eye*, saith Jeremy, *affecteth my heart. The Lord opens the ears* of his to instruction; *that he might humble*. Some thinke that there is no thorow conviction, without some affection. I dare not say so, nor will I now dispute whether there is not some thing in the nature and essence of that conviction the elect have different from that conviction in reprobates and devils; tis sufficient now; and that which reacheth the end of this question. To know

Lam 3 51
Job 33 16. 17.

know what measure of conviction is ne-
ceſſary, I conceive the cleare diſcerning of
is by the immediate and ſenſible effect
of it, *viz*. So much as affects the heart
truly with ſin.

But if you aske, what is that ſenſe of
ſin, and what measure of this is neceſſary?
that I ſhall anſwere in the doctrine of
compunction.

Let not therefore any ſoule be diſcour-
aged, and ſay, I was never yet convinced,
becauſe I have not felt ſuch a clear, reall,
conſtant light to ſee ſin and death as o-
thers have done: conſider thou if the end
of conviction be attained, which is a true
ſenſe and feeling of ſinne, thou haſt then
that measure which is moſt meet for thee,
more then which the Lord regards not
in any of his; but you that walke up and
downe with convinced conſciences, and
know your ſtates are miſerable and ſin-
full, and that you periſh if you dye in
that condition, and yet have no ſenſe nor
feeling; no ſorrow nor affliction of ſpi-
rit for thoſe evils, I tell you the very
devills are in ſome reſpect neare t'eKing-
dome of God then you be, who ſee, and
feel, and tremble; woe, woe unto thou-
ſands that live under convicting Mini-
ſteries whom the word often hits, and the
Lord by the ſpirit often meets, and they
heare and know their ſins are many, their

eſtates

estates bad, and that iniquity will be their ruine, if thus they continue, yet all Gods light is without heat, & it is but the shining of it upon rocks, and cold stones, they are frozen in their dregs: be it known to you, you have not one drop of that conviction which begins salvation. Before I passe from this to the second work of compunction, let me make a word of application,

Use. 1. If the Spirit begins thus with conviction of sinne, then let all the Ministers of Christ co-work with Christ, and begin with their people here, bee faithfull witnesses unto Gods truth, and give warning to this secure world, that the sentence of death is past, and the curse of God lyes upon every man for the least sin; *Lift up thy voice like a Trumpet*, was the Lords words to *Isaiah. Isay* 58 1. *and tell them of their sinne*; Those bees we call drones that have lost their sting. When *the salt of the earth* (the Ministers of Christ, *Math.* 5.) have lost their acrimony and sharpnesse, or saltnes, *What is it good for, but to be cast out?* your hearers will putrify and corrupt, by hearing such doctrines onely, as never search, When the Lord inflicted a grievous curse upon the people, *Ezek.* 3. 26. the Lord made *Ezekiel* dumbe that he should not be a reprover to them? What was the lamentation of *Jeremy*; *thy Pro-*

phets

phets have seen vaine and foolish things for thee, and have not discovered thine iniquity: how would you have the Lord Jesus by his Spirit to convince men? must it not bee by his word? verily you keep the Spirit of Christ from falling down upon the people, if you refuse to indeavour to convince the people by your word. Other Doctrines are sweet and necessary; but this is in the first place most necessary: Beware of personating, beware of bitternesse and passion, but oh convince with a spirit of power and compassion; and he that shall be instrumentall unto Christ in this or any other work for Christs sake, unto him the Lord will be the principall agent, and by him will attain his owne ends, finish his great work, gather in his scattered sheep, who are in great multitudes throughout the Kingdome scattered from him; if once they be throughly convinced, that they are utterly lost, and gone out of the way. Lam. 2. 14. Prov. 1 23.

May not this also be sad reproofe and terror to them that stand it out against all means of conviction, and will not see their sin, nor beleeve the fearfull wrath of God due to them for sinne; not a man scarce can be found, that will come to this conclusion; I am a sinfull man, and therefore I am a dead, I am a condemned man: but like wild beasts fly from Use. 2.

from their pursuers into their holes, and thickets, and dens; their sinfull extenuations, excuses, and apologies for sin, and for themselves, and if they be hunted thither, and found out there, then they resist, and article against that truth which troubles them; *They flatter themselves in their owne eyes, untill their iniquities bee found most hatefull.* Many a man dislikes the text, the use, especially the long use wherein his sinne is touched, and his conscience tost; especially if it bee his darling sinne, his *Herodias*, his *Rimmon*; especially, if withall he thinks that the Minister means him, hee will not see it nor confesse it; especially if hee apprehends hee shall lose his honour, or his *silver shrines* and profit by it; hee will not see his sinne, that hee may not be troubled in conscience for his sin, that he may not be forced to confesse and forsake his sinne, and condemne himself for it before God and men. Oh Lord, I mourne that I can scarce meet with a man that either cares to be, or will be convinced; but hath some thing alway to say for himselfe, their sinnes are not so great, they are not so bad, but have some good, and therefore have some hope: and if God bee mercifull it is no great matter though they be exceeding sinfull, or some such thing; their mouths are not stopped

Psal. 36. 2

to ſay nothing for themſelves, but guilty. There is leſſe conviction in the world in this age, then many are aware of. For I believe that all the powers of hell conſpire together to blinde mens eyes and darken mens mindes in this great work of Chriſt: *Principiis obſta*, it is policy to ſtop Chriſt in his entrance, in this firſt ſtroak upon the ſoule; but oh, little do you think what you doe herein, and what woe yee work to your ſelves hereby; doeſt thou ſtiffe and reſiſt the firſt breathings of Chriſts Spirit when hee comes to ſave thee? what hurt will it bee to know the worſt of thy condition now when there is hope hereby of comming out of it; who muſt elſe one day ſee all thy ſins *in order before thee* to thy eternall anguiſh and terrour? *Pſal.* 50. 21. When the Lord ſhall ſay to thee as unto *Dives*, *Remember in thy life time thou hadſt thy good things*; remember ſuch a time, ſuch a place, ſuch a ſin; which then you would not ſee. But now thou ſhalt ſee what it is to ſtrike an infinite God. Remember thou waſt forwarned of wrath to come; but thou wouldſt not beleeve thy ſelfe accurſed, that ſo thou mighteſt have felt thy neede of him that was made a curſe to bleſſe thee; and therefore feele it now, oh you will wiſh then that you had knowne this evill *in that your day*. What doeſt thou

taſk

talk of grace? thou thinkeſt thou h… grace, when as thou haſt not the firſt b… ginning, nay not the moſt remot prepa… tion for it in this worke of conviction… what ſhould we do for ſuch as theſe, b… with *Jeremy*, Jer. 13. 17. *If you will n… hear, my ſoule ſhall weep in ſecret f… your pride?*

vſe 3. Oh be perſwaded therefore to remem… ber your ſins paſt, and to conſider … your wayes now. All the prophanen… of thy heart, and life, all the vanity … thy youth *Eccleſ.* 11. 9. all your ſecr… ſins, all your ſins againſt light and lo… checks and vowes; all that time where… thou didſt nothing elſe but live in ſinn… thus Gods people have done, *Ezek.* 6. … thus all the elect ſhall doe; oh conſid… the Lord *remembers them all*, and th… with griefe of heart againſt thee, becau… thou forgetteſt them, *Hoſ.* 2. 7. He th… numbers thy haires, and tels the ſpa… rowes that fall, numbers much more t… ſins that fall from thee: they are writte… down in his black book. They are n… trifles, for he mindes not toyes; the book… muſt be opened: oh reckon now, yo… have yet time to call them to minde… which it may be ſhall not continue long… it is the Lords complaint Jer. 8. 6. of… wicked generation, *that he could heare n… man ſay, What have I done? Win now yo… ſelves*

lves (as the word is, *Eph.* 2. 1.) *Oh people not worthy to be beloved.* I pronounce unto you from the eternall God, that ere long the Lord will search out *Jerusalem* with candels, he will come with a sword in his hand to search for all secure sinners in city and countrey, unlesse you awaken he will make inquision for blood, for oaths, for whoremes which grow common; for all setled sinnes we are frozen up in; oh be willing, be but willing that the Lord would search you and convince you, now this evening time of the day, before the night come, wherein it will be too late to say, *I wish I had considered of my wayes in time*; of all sins, none can so hardly stand with uprightnesse, as a setled unwillingnesse to see and bee convinced of sin, *John* 3. 20. 21. The helps and means for attaining hereunto are these.

1. Help. Bring thy soule to the light; desire the Lord in prayer as *Job* did, *What I see not, Oh Lord, shew me*, *Job.* 34. 32. Set the glasse of Gods law before thee, look up in the ministery of the word unto the Lord and say, Oh Lord search me: the Sunne of this holy word discovers motes: on the Sabbath day attend to all that which is spoken, as spoken unto thee, then examine thy self when thou hast leisure.

When

When *David* saw (*psal.*19, how *pure* the law was, he cries out, *Who knows his errors?*

Look upon every conviction of thy
2. Help conscience for sin, as an arrest and warning given from the Lord himselfe: for sometimes the word hits, and conscience startles, and saith, This is my sin, my condition: yet how usuall is it then for a man to put a merrie face upon a foule conscience how oft do men think this is but the word of a man who hath a latitude given him of reproving sin in the Pulpit, & we must give way to them therein? or else their hearts rise & swell against the man & word also; and why is it thus? becauſe he thinks it is man only that speakes, whereas did he see & believe that was a stroke, this a warning, an arrest, a check from the omnipotent God, would he then grapple think you with him? would it passe lightly by him then? When *Eli* heard *Samuel* denounce sad things against his house, *It is the Lord*, said *Eli*, 1*Sam*3.18. When *Paul* saw Jesus speaking, *Why perseutest thou me?* *Act.*9. he fall downe astonished, and dares not *kick against the pricks* any longer. An arrest in the Kings name comes with authoritie, and awes the heart of the man in debt.

Doe not judge of sinne by any other rule, but as God judgeth of it according to the rule of the word by which all mens

wayes

wayes shall bee judged at the last day: What made *Saul*, 1 *Sam.* 15. extenuate his sin to *Samuel*? he judged not of it as the Lord in his Word did: For had he done so, he would have seene *disobedience* to a command as bad as *witchcraft*, as *Samuel* told him; which also made his proud heart sinke, and say, *I have sinned*: Remember for this end these Scriptures, *Rom.* 1. 18 *Rom.* 2. 9. *Rom.* 6. 23. *Galat.* 3. 10. by which thou mayest see, either I must die, (in the state I am) or God himselfe must lye. Remember that an *angry look*, or *word* is *murder* in Gods account; a *wanton eye*, an *unchast thought* is *Adulterie* before a holy God; before whose tribunall thou must give an account of every vaine thought and word. 2 Cor. 5. 10. And therefore doe not judge of sinne by the present pleasure, gaine, honour, or ease in it; for this is a false rule: *Moses refused the pleasures of sin for a season*, *Heb.* 11. 25. Nor yet by not feeling any punishment for it, for *GOD reserves wrath*, *Nahum*, 1. 2. till the day of reckoning; Nor yet by the esteem that others generally have of it, who make no more of wounding the Son of God by sin, then they doe of crushing vermine under their feet; Nor yet by the practise of others, Every man sinnes, and therefore I hope I shall doe as well as others: Nor yet by seeing

seeing thy selfe better, and thanking God thou art not as other men; it may be so thou didst never steale, nor whore, nor murder as yet: that is not the question but hast thou had any one vaine thought in prayer? hast thou heard one Sermon unprofitably? hast thou sinned? then know that God spared not the Angels that sinned, and how wilt thou escape, unless the Lord die for thee? Nor yet lastly judge of it by thy own opinion of God, *in thinking God is like unto thee*, that as thou makest light of it so he maketh lesse, *Psal.* 50. 21 Oh take heed of judging the evil of sin by any of these rules. Oh remember all men are apt to thinke of themselves better then they are, *Are wee also blinde?* say the Pharisees: take heed that by judging of sin by these false rules, you deceive not your selves.

Vse 4. Let this lastly be a use of thankfulnesse, to all those whose eyes the Lord hath opened to see, and so convince you of your sinnes. When *David* was going
1. Sam. 25. 32, 33. in the heat of his Spirit to kill *Nabal*, and *Abigail* met him and stopt him, what said he? *Oh blessed be the Lord for thy counsell*; so when thou wert going on in the heat and pursuit of thy sinne, toward eternall death; that the Lord should now meet thee in thy way, and convince thee of thy folly, and so stop thee; what

world

world of sinne else wouldst thou have committed, how vile wouldest thou have been? Oh say therefore, Blessed be that Minister of the Lord, and blessed for ever be the name of the Lord that gave me that counsel. It is said, Christ will *send the Comforter to convince of sin*; is it a comfortable thing to see sinne? yes, it shall one day bee matter of unspeakable comfort to you that ever you saw sin; that ever he shewed thee that mystery of iniquity in thy heart and life, those *arcana imperii*, those secrets of the power and dominion of sinne over thee: *Thou shalt not hate, but reprove thy brother.* If the Lord should secretly keep thy sinne glowing in his own bosome against thee, and never reprove thee for it, nor convince thee of it; no greater signe of Gods everlasting hatred against thee. Oh it is infinite love that he hath called thee aside and dealt plainly and secretly with thee, and will you not be thankfull for this? The Lord might have left thee in thy brutish estate, and never made known thy latter end; never have told thee of thy sinne or flood before it comes.

John 16 7.

Levit. 19. 17.

It may be you will say, If I felt my sinne, and were deeply humbled for it, I could then be thankfull that ever I saw it; what is it to see sinne?

This is a favour the Lord shewes not

to all mankinde, many have no meane
to bring them to the knowledge of it, an
those that have yet are smitten with a dee
sleep under those means that they kno
not when death is at their doores, no
what sin means; and this it may be is t
condition of some of thy poore friend
and acquaintance, that think it strang
that thou runnest not with them in t
same way as they do.

2. Suppose some Reprobates do see sinne
yet the Lord puts a secret vertue in th
work of conviction upon thee, whic
makes thee cry to heaven for a Spirit o
brokennesse for sin; which without thi
sight of sin, thou wouldest never so muc
as have desired; and this they have no

3. However, conviction is a worke of t
Spirit, though it should be but common
and wilt not be thankfull for commo
mercy, suppose it be but outward? ho
much more for this that is spirituall
though it should be common? especiall
considering that it is the first fundamen
tall worke of the Spirit, and is seminall
all. Sense of sin begins here, and arise
hence; as ignorance of sin is semin al
all sinne: Remember that the discover
of *Faux* in the Vault, was the preserva
tion of England; wee use to remembe
the day and houre of the beginning o
some great and notable deliverances O
remembe

member this time wherein the love of Christ first brake out in convincing thee of thy sin, who else hadst certainly perished in it: And thus much of this first worke of Conviction; now the second followes, Compunction.

Sect. III.

The second Act of Christs power, in working Compunction or sense of sin.

Compunction pricking at the heart or sense and feeling of sinne, is different from conviction of sin; the latter is the worke of the understanding, and seated in that principally: the other is in the affections and will, and seated there principally: A man may have sight of sin, without sorrow and sense of it; *Dan.* 5. 22. with 20. 21. *Jam.* 1. 24. *Rom.* 2. 20. 21. Yet that conviction which the Spirit works in the Elect is never accompained with compunction, first or last. For the better unfolding of this point, let me open these foure things to you.

1. That compunction or sense of sin, immediatly follows conviction of sinne in the day of Christs power.

2. The necessity of this worke to succeed the other.
3. Wherein it consists.
4. The measure of it in all the Elect.

1. That compunction followes conviction, is evident from Scripture and Reason; *Act.* 2. 37. *When they heard this*, that is, when they saw and were convinced of their sin in crucifying the LORD of life, which they did not imagine to be a sinne before, what followes next? It is said, *They were pricked at the heart*; Loe, here is compunction. *Ephraim* also in turning unto God, *Jer.* 31 19. hath these words, *After that I was instructed, I smote upon my thigh*; (as men in great calamity befallen them use to doe) *I was ashamed, even confounded, because I did beare the reproach of my youth.* The men of *Nineveh* hearing by the Prophet they were all to dye within fourtie dayes, it is said, *they beleeved God*, (in the work of conviction) and then fell to *sack-cloth and ashes* (in the work of compunction) which did immediatly follow. *Josiah*, 2 *Chro.* 34. 27. in his renewed returne unto God, after he heard the words of the Law, *his heart melted, and he wept before the Lord.* For what is the end of conviction? is it not compunction? for if the Lord should let a man see his sinne, and death for sin, and yet suffer the heart to

Jonah 3. 5.

remain

remaine hard and unaffected, the Lord did but leave him without excuse, nay the Lord should but leave him under greater misery, and under a more fearfull judgment; *viz.* for a man to see and know his sin, and yet unaffected with it, and hardned under it; hardnesse of heart is one of the greatest judgements; to see sin and not to be affected with it, argues greater hardnesse. For it is no wonder if they that see not and know not sin, remain senseleese of sin; alas! they know not what they do; but for a man to be enlightned; and see his sin, and yet unaffected; Lord, how great is this hardnesse, and how unexcusable will such a man be left before God, when the Lord shall reckon with him for his hardnesse of heart! What is the end of that light the Lord lets into the understanding in other things? is it not that therby the heart might be affected throughly with it? Why doth the Lord let in the light of the knowledge of Christ and of his will? Is it that this knowledge should like froth float in the understanding, and be imprisoned there? No verily, but that the heart might bee throughly and deeply affected therewith. And doe you thinke the Lord will in the light of conviction imprison it up in the minde? is there not a farther end that by this light the heart might be deeply af-

fected with sin? if any say that the end of conviction is to drive the soule to Christ, I grant that is the remote and last end of it, but the next end is compunction. For if the understanding be convinced of misery, and the heart remaine hard, the minde may see indeed that righteousnesse and life onely is to be had in Christ, yet the heart remaining hard, the will and affections will never stir toward Christ, its impossible a hard heart remaining such wholly unaffected with sin or misery, should be truly affected with Jesus Christ; but of this more hereafter.

1. What necessity is there of this compunction, to succeed conviction?

Answ. I speake now of necessity in way of ordinary dispensation, not of Gods unusuall and extraordinary way of working, where hee useth neither Law nor Gospell (as ordinarily hee doth) to worke by. Many have been nibling lately at this doctrine and demand, What need is there of sorrow and compunction of heart? A man may be converted only by the Gospell, and God may let in sweetnesse and joy without any sense of sin or misery, and in my experience I have found it so; others godly and gracious also feele it so; why therefore doe any presse such a necessity of comming in by this back doore

unto

unto Christ? This point I conceive is very weighty, and much danger in denying the truth of it; yet withall, there needs much tendernesse in handling of it, lest any stumble; and therefore before I lay downe the reasons to shew the necessity of it; give me leave to propound these rules both for the clearing of the point, and answering sundry objections usually made about this point.

In this worke of compunction, do not think that the Lord hath not wrought any true sense of sinne, because you finde it not in such a measure, as you imagine you should desire to have, and that others feele; sense of sin admits degrees. I doubt not but *Josephs* brethren were humbled, yet *Joseph* must bee more he must be cast into the ditch, and into the prison, and *the iron must enter* not onely into his legges, but into his *soule*; *Psal.* 105.18. Hee must bee more afflicted in spirit, because he was to do greater work for God, and was to be raised up higher then the rest, and therefore did need the more ballast; some are educated more civilly then others, and thereby have contracted lesse guilt and stoutnesse of heart against God and his wayes, therefore these have not such cause of trouble; and being lesse rugged, have lesse need of axes to hew them: some mens sorrow breakes in upon them 1. Rule.

more suddenly, like stormes and breaches of the sea, and the Lord is resolved to hasten and finish his worke in them more speedily, and it may be more exemplarily; (for every Christian is not a faire coppie) as in those *Act* 2: 37. In others their sorrows soake in by degrees, *Gutta cavat lapidem*, the Lord empties them by continuall droppings, and hence feele not that measure of sorrow that others doe; every Christian is not a *Heman*, *Psal.* 88. who suffers *distracting feares and terrours from his youth up*, verse 15. who *is afflicted with all Gods waves* verse 7. for he was a man of exceeding high parts and gifts, as you may see, 1 *King.* 4. 31. and therefore the Lord had need of hanging some speciall plummets on his heart to keep it ever low, lest it should be lifted up above measure. Some sense of sin the Lord will worke in all he saves, but not the same measure; the Lord gives not alway unto his, that which is good in it self, (its good I confesse to be deeply affected and humbled) but that which is fit, and therefore best for thee.

2. Rule. Doe not thinke there is no compunction or sense of sin wrought in the soule, because you cannot so clearly discerne and feele it, nor the time of the working and first beginning of it. I have knowne many that have come with complaints,

they

they were never humbled, they never felt it so, nor yet could tell the time when it was so, yet there it hath beene and many times they have seen it by the help of others spectacles, and bleſt God for it. When they in *Esay* 63. 17 complained, *Lord why hast thou hardened our hearts from thy feare*; do you think there was no softneſſe, nor ſenſibleneſſe indeed? Yes verily, but they felt nothing but a hard heart, nay ſuch hardneſſe as if the Lord had plagued them with it by his own immediate hand, and not borne and bred with them only, as with other men. Many a ſoule may think the Lord hath left it, nay ſmitten with a hard heart, and ſo make his mone of it, yet the Lord hath wrought reall ſoftneſſe, under felt hardneſſe; as many times in Reprobates there is felt ſoftneſſe when within there is reall hardneſſe. The ſtony ground-hearers were plowed and broken on the top, but were ſtony at the bottome. Some men may be wounded outwardly and mortally, this may eaſily be diſcerned. The Lord may wound others and they may bleed out, their ſorrow is more inwardly and ſecretly, and therefore cannot point with their finger to their wound as others can.

Doe not thinke the Lord works com 3 Rule.
punction in all the Elect in the ſame circumſtantiall work of the Spirit, but only

in the same substantiall work: the Lord workes a true sense of sinne for the substance and truth of it, yet there are many circumstantiall workes, like so many inlargements and comments upon one and the same Text. *Ex. gratia.* The same sin that affects *Paul*, it may be doth not affect *Lydia*, or *Appollos*. The same notions for the aggravation of sinne in one, do not come into the minde of the other; the same complaints, and prayers, and turnings of spirit in the one, may not be in the same circumstances, and with the like effects as in the other, and yet both of them feel sin, and therefore complaine; they both feel sin, yet by means of various apprehensions and aggravations. This I speak, because you may the better understand the meaning of Gods servants in opening the work of humiliation. You may heare them say, the soule doth this, & thinks that, and speaks another thing; it may be every one doe not so think in the same individuall circumstances, and therefore are to bee understood as producing onely *exemplum in re simili*, something like this or for the substance of this is there wrought.

4 Rule. In this work of compunction we must not bring rules unto men, but men to rules; Crook not Gods rules to the experience of men (which is fallible, and

many

many times corrupt) but bring men unto the rule, and try mens estates herein by that; For many will say, Some men are not humbled at all, never had any precedent sorrow for sin, Gods mercy onely hath melted their hearts, and experience proves this, and many find this, who are sincere and gracious Christians.

I answer, we are not in this or any other point to be guided by the experience of men onely, but attend the rule; if it be proved that according to the rule men must be broken and affected with their sin and misery before mercy can be truely apprehended or Christ accepted, what tell you me of such or such men? let the rule stand, but let men stand or fall according to the rule; many are accounted godly and gracious for a time, much affected with mercy and Christ Jesus; yet afterward fall or wizen into nothing, and prove very unsound. What is the reason? Truely the cause was here, their first wound and sorrow for sin was not right, as hereafter shall be made good; many thousands are miserably deceived about their estates, by this one thing, of crooking and wresting Gods rules to Christians experiences; let all Gods servants tremble and bee wary here; wracke not the holy Scriptures, nor force them to speake as thou feelest, but

try

try all things by them, 1 *Thes.* 5. 21.

5. Rule. Doe not make the examples of converted persons in Scripture patterns in all things of persons unconverted: doe not make Gods worke upon the one, run parallel with Gods work upon the other.

Some say, that many in Scripture are converted to Christ without any sorrow for sin, and produce the example of *Lydia* whose heart God sweetly opened to receive Christ; and the Eunuch, *Act.* 8. converted in the same manner.

I answer, These are examples of persons converted to God before, who did beleeve in the Messiah, but did not know that this Jesus was the Messiah, which they soone did when the Lord sent the means to reveale Christ; and therefore *Lydia*, a Jewish proselyte, is called a *worshipper of God*, *Act.* 16 14. and so was the Eunuch, *Act.* 8. 27. and in the same condition as the Centurion, *Act.* 10. 2. *who feared God, and whose prayers were accepted*, vers. 4. (which cannot be without faith) yet did not know that this Jesus crucified was the Messiah, untill *Peter* came unto him. So that suppose here was no sense or sorrow for sin, at this time, doth it therefore follow they never had any when the Lord at first wrought upon them? are these examples in persons converted, but to shew forth

Go

Gods work in persons unconverted? in some things indeed they are examples in others not so: their examples of beleeving in Christ are not in that act examples of sorrow for want of Christ. And yet let me adde, to say that God opened *Lydea's* heart to beleeve in Christ, and yet opened not her heart to lament her sin and misery in her estate without Christ (suppose she were without Christ) is more then can be proved from the Text; for 'tis said, *Her heart was opened to attend unto the things that were spoken by Paul*; and can any thinke that *Paul*, or any Apostle, ever preached Christ without preaching the need men had of him? and could any preach their need of Christ, without preaching mens undone and sinfull estate without Christ? and doe you think that *Lydia* was not made to attend unto this? doe you thinke that when *Philip* came to open the 53. of *Esay* to the Eunuch, that *Christ was bruised for our iniquities*; hat he did not let him understand the infinite evill of sinne and meserie of all sinners, and of him in speciall, unlesse the Lord Jesus was bruised for him?

In examples recorded in the Scripture of Gods converting grace, doe not think they had no sorrow for sinne, becaus it is not distinctly and expresly set downe 6. Rule

in

in all places: for the Scripture usually sets down matters very briefly, it oftentimes supposeth many things, and refers us to judge of some by other places; as *Act. 6. 7.* it is said *Many of the Priests were obedient to the faith*; doth it therefore follow that they did immediately beleeve without any sense of sin? Look to a fuller example, *Acts 2.* and then we may see, as the one were converted to the faith, so were the other, having a hand in the same sin. *1 Tim. 1 13, 14. Paul*, he was *a persecuter, but the Lord received him to mercy*, & that *Gods grace was abundant in faith and love*, do it hence follow that *Paul* had no castings down, because not mentioned here? If wee look upon *Act. 9* we shall see it otherwise.

Rule. Do not judge of generall and common workings of the Spiirt upon the souls of any to be the beginnings of effectuall and speciall conversion; for a man may have some inward and yet common knowledge of the Gospel and of Christ in it, before there be any sorrow for sin; yet it doth not hence follow that the Lord begins not with compunction and sorrow, because common work is not speciall and effectuall work; when the Spirit thus comes, he first begins here, as wee shall prove.

8 Rule. The terrours, and feares, and sense

sin and death, bee in themselves afflictions of soule, and of themselves drive from Christ; yet in the hand of Christ by the power of the Spirit, they are made to lead, or rather drive unto Christ, which is able to turne mourning into joy, as well as after mourning to give joy: and therefore tis a vaine thing to think there is no need of such sorrows which drive from Christ; and that Christ can work well enough therefore without them; when as by the mighty power and riches of mercy in Christ; the Lord by wounding, nay killing his or all their carnall security and self-confidence, saves all his alive, and drives them to seek for life in his Son. John 16. 20.

These things thus premised, let us now hear of the necessity of this work to succeed conviction. Hos 6 1, 2, 3.

Else a sinner will never part with his sin; a bare conviction of sin doth but light the candle to see sin; compunction burnes his fingers, and that onely makes him dread the fire. *Cleanse your hearts ye sinners, and purifie your hearts ye double minded men,* (saith the Apostle *James, Chap.* 4. 8.) but how should this bee done? He answeres, *verse* 9. *Be afflicted, and mourne, and weep, turne your laughter unto mourning.* So *Joel* 2. 12. the Prophet calls upon his hearers to turne from their sin unto the Lord; but how? Real 1,

Rend.

Rend your hearts, and not your garments. Not that they were able to do this, but by what sorrow he requires of all in generall, he thereby effectually works in the hearts of all the elect in particular; for every man naturally takes pleasure, nay all his delight and pleasure is in nothing else but sin; for God hee hath none, but that. Now so long as hee takes pleasure in sinne, and findes contentment by sin, hee cannot but cleave inseparably to it; Oh tis sweet, and it onely is sweet; for so long the soule is dead in sinne. *Pleasure in sinne is death in sinne,* 1 *Tim.* 5. 6. So long as 'tis dead in sinne, it is impossible it should part with sinne; no more then a dead man can break the bounds of death. And therefore it undenyably followes, that the Lord must first put gall and wormwood to these dugs, before the soul will cease sucking, or be weaned from them; the Lord must first make sinne bitter, before it will part with it; load it with sinne, before it will sit downe and desire ease: And looke as the pleasure in sinne is exceeding sweet to a sinner, so the sorrow for it must be exceeding bitter, before the soule will part from it.

'Tis true, I confesse a man sometime may part with sin without sorrow, the uncleane spirit may goe out for a time, before hee is taken, bound and slaine by the

he power of Christ. But such a kinde of
arting is but the washing of the cup,
is unsafe and unsound, and the end of
uch a Christian will be miserable; for a
an to heare of his sin, and then to say,
le doe no more so, without any sense or
orrow for it, would not have been ap-
roved by *Paul*, if hee had seen no more 2 Cor. 7. 10.
n the careleſſe Corinthians, in tolerating
he inceſtuous perſon; but their ſorrow
rought this repentance. No, the Lord
bhors ſuch whoriſh wiping the lips; and
herefore the ſame Apoſtle, when he re- 1 Cor. 5 2.
roves them for not ſeparating the ſinner,
nd ſo the ſinne from them he ſummes
up in one word, *You have not mourned
but ſuch a one might bee taken from you:*
ecauſe then ſinne is ſevered truly from
he ſoule, when ſorrow or ſhame, ſome
nſe and feeling of the evill of it, begins
. Not onely ſinne is oppoſite to God,
ut when the Lord Jeſus firſt comes
ear his Elect in their ſinfull eſtate, they
re then enemies themſelves by ſin unto
od. And hence it is they will never
art with their weapons, untill them-
elves be throughly wounded: and there-
ore the Lord muſt wound their conſci-
nces, mindes and hearts, before they
ill caſt them by: Now if there be no
arting with, no ſeparation from ſinne,
ut ſinne is as ſtrong, and the ſinner as

vile

vile as ever before, hath Christ (who now comes to save his Elect from sinne) the end of his work? what is the man the better for conviction, affection to Christ, name what you can, that remaines still in his sinnes? When the Apostle would summe up all the misery of men, he doth it in those words, *Yee are yet in your sin*: So I say, thou art convicted, but art yet in thy sinne; art affected with Christ, and takest hold of Christ, but art yet in thy sinne: *He that confesseth and forsaketh his sinne, shall finde mercie.*

1 Cor. 15. 17.

Prov. 28. 13.

Object. You will say, May not the sweetnesse of Christ in the Gospel, and sense of mercy, separate from sinne, without any compunction?

Answ. 1 I answer, 1. Sense of mercy and Christs sweetnesse (I conceive) serve principally to draw the soule unto Christ. *Jer. 31. 3. With loving kindnesse have I drawne thee.* But compunction or sense of sinne principally serves in the hand of Christ, to turn the soule from sinne. Aversion from sinne is distinct from and in order goes before our conversion unto God.

2 Cor. 7. 1, 2.

2. Sense of the sweetnesse of God grace in Christ keeps out sin, but it doth not thrust out sinne at first.

3 Christ cannot be effectually sweet unlesse sinne be first made bitter; there may

may bee some generall notice of Christs excellencie, and some thirty pieces given for him: some esteeme of his grace, and hope of his mercy, which may occasion sorrow; but I dare not say that this is any sound or thorow worke, till after sorrow. *Esay* 50. 4. Christ hath *the tongue of the learned given him to speake a word in season*: Unto whom? It is added, *unto the wearie*. They are the men that will prize mercie, and they onely to purpose; they that have felt the bitternesse of sinne and wrath, finde it exceeding hard to prize Christ, and to taste his sweetnesse; how shall they doe it indeed that finde none at all? Sweetnesse before sense of sinne, is like Cordials before purging of a foule stomack, which usually strengthen the humor, but recover not the man. Reas. 2.

Because without this, no man will either care for Christ, or feele a need of Christ; a man may see a want of Christ by the power of conviction, but he will never feele a need of Christ, but by the spirit of compunction. *The whole need not the Physitian, but they that are sicke.* Matth. 9. 12. A whole man may see his want of a Physitian, but a sick man onely feeles his need of him, will prize him, send for him. By *the whole* you are not to understand such as have no need indeed of Christ (for what sinner but hath need of him?) but

but such as feele no need of him; as b
sick cannot be meant such as are sinfu
and miserable, for then Christ shou
come actually to save all men; but tho
that did feele themselves so, as a sick ma
that feeles his sickness; these onely a
the men that feele a need and necessity
Christ; these onely will come to Chris
and bee glad of Christ, and be true
thankfull for their recovery of Chris
And hence ariseth the great sinne of th
world in despising the Gospel, not at a
affected with the glad tidings of it, be
cause they are not affected with their si
and misery; or if they be affected but i
part with the Gospel, it is because the
are not throughly affected with thei
miserie before.

And hence it is, that when the Lor
called his people to him, yet they woul
Jer. 2. 31. *not come to him*, because they were *Lords*
and well enough without him. Why di
they not come to the Supper, being in
vited? it was because they had *farmes*, an
Luke 14. *oxen*, and *wives* to attend unto; the
felt no need of comming, as the *poor*, *lam*
blind, and *halt* did. The Prodigall care
not for father nor fathers house, until
Luk. 15. 17 he come to see, *Here I die.*

It is true, the grace of the Gospe
drawes men unto Christ; but it is very
observable, that the Gospel reveales no
gra

race, but with respect and in reference
nto sinners, and men in extreame mi-
erie; the Gospell saith not that Christ
s *come to save*, but *to save sinners*, and
o *save his people from their sinnes*. It re-
eals not this, *that GOD justifies men*,
ut *he justifes the ungodlie*; it reveales
ot this, *that Christ dyed for us*, but that
e *dyed for them that were weake for sin-* Rom 5.
ers, for enemies. And if so, can any 6, 7, 8.
man imagine that this newes will be
weet, unlesse men see and feele the infi-
ite misery of sin, and the fruits of it?
will not men say or think, What great
matter is there in that? Suppose we bee
inners and enemies, yet wee are well
nough; before Christ come a mans life
yes in his sinne. Now suppose any Col. 3. 7
hould proclaime to a company of men
he great favour of their Prince toward
hem, that he is such a gracious Prince, as
will take away all their lives; will this
e glad tydings? Gospel Grace cannot be
t out, much lesse felt, but in reference
o sin and misery, which must be first 2 Cor. 5
elt, before it can be sweet. 14.

Because Christ will never come but
nly unto such as feele their misery; for Reas 3
ou will say, A man may come to Christ
without it, I say againe, if he doth (as he
ath many followers) yet Christ will Mat. 9
ot come to him, nor commit himselfe 13,

to

to him; *I came not to call the righteous, but sinners to repentance*; in which place note that as by *the righteous* is not meant such as are sincerely so, but such as think and finde themselves so; so by *sinners*, is not meat all manner of impenitent and hard hearted sinners, but such as think and feele themselves such; and lament under it: now God the father sent him onely unto such; he is sent not *to heale* the hard hearted, but *the broken hearted*; indeed he is sent to make men broken hearted, who have hard hearts; but he is not sent to heale them untill then; the Lord leaves the ninety nine that need no repentance to wander for ever; the one lost sheep, who feeles it selfe so, and feeles a need of a Saviour to come and finde it out; who cannot come and finde out him: the Lord Jesus will come unto and unto him onely, leaving all the ninety nine.

Luke. 4 18.

Luke 15. 7.

This may lastly appeare by considering the end of mans fall into sinne, and the publishing of the Law to reveal sin; and of the Gospell also in reference unto sinne and misery; why did the Lord suffer the fall of man? what was his great plot in it? It is apparent this, that thereby way might be made for the greater manifestation of Gods grace in Christ. The Serpent poysons all mankinde, that

Reas. 4.

the

the seed of the woman might have the glory of recovering some; This was Gods last end: The perdition of some (of themselves) being but subordinate unto this, *Rom. 9. 22, 23.* Surely *Adam* might have gloryfied grace if he had stood, and God had revealed his grace in preserving him (made mutable) from falling. But the Lord saw grace should not be sufficiently advanced to its highest dignity by this, and therefore suffers him actually to fall, and that into an extreame depth of misery: Now consider mans fall in it selfe cannot be a meane of glorifying grace, but rather abscures all the glory of God; how shall the Lord attaine his end then hereby? truely if the Lord let men see and feele their fall and misery by it now grace offered will be accepted and glorified. And therefore the Lord sends the law to reveale sinne, and make it exceeding sinfull; and death for sin; that this end might be attained *Gal. 3. 22.* And therefore feeling of sinne, and death and misery being the means, must preceede the other as the end: and therefore as grace may be seen by conviction of miserie, so the sweetnesse of it onely can be felt, by feeling misery in this work of compunction.

Quest. But you will say, What is this compunction, and wherein doth it consist? Answ.

This is the third particular to be opened; in generall it is, whereby the soule is affected with sin, and made sensible of sinne; but more particularly, compunction is nothing else but the pricking of the heart, or the wounding of the soul with such feare and sorrow for sinne and misery, as severs the soule from sinne, and from going on toward its eternall misery: so that it consists in three things;

1. Feare.
2. Sorrow.
3. Separation from sin.

The Lord Jesus, when hee comes to rescue his elect, look as Satan held them in their misery: First, by blinding their eyes from seeing of it: 2 By hardning their hearts, from feeling of it: So the Lord Jesus having cut asunder the first cord of Satan by conviction, breaks asunder the 2 by compunction, and causing the soule to feele and bee affected with its misery: and as the whole soule is unaffected before hee comes: so hee makes the whole soule sensible when hee comes, and therefore hee fills the conscience with feare and the heart with sorrow and mourning, so as now the will of sin is broken which was hardened before these feares and sorrowes seised upon it. Let me open these particularly, that you may taste and

1. try the truth of what I now deliver.

I say the Lord Christ in this worke of compunction lets into the heart of a secure sinner a marvellous feare and terrour of the direfull displeasure of God, of death and hell, the punishment of sin: Oh beloved, look upon most men at this day, this is the great misery lying upon them, they doe not feare the wrath to come, they fear not death nor damning, even then when they hear and know it is their portion; but *their hearts are set to sinne. Eccles.* 8. 11.

The Lord Christ therefore lets in this feare, that looke as the Lord when he came to conquer the Canaanites, *Exod.* 23. 27, 28. *Hee sent his hornets before him*, which were certaine fears, which made their hearts faint in the day of battell, and by this subdued them; so the Lord Christ when he comes to conquer a poor sinner that hath long resisted him, and would goe on to his owne perdition, lets in these feares, that the soule shrinkes in with the thoughts of its woefull estate and cryes out secretly, LORD what will become of me if I dye in this condition? *Paul* trembles astonished at his misery and wickednesse, and now he beginnes to cry out; the Jaylour was very cruell against *Paul*, but when the Lord Jesus comes to rescue him from this condition, you shall see him trembling. The Lord

Act. 9. 6.

Act. 16.

had let in the feare, that now he is content to doe any thing to be saved from the danger he saw he was now in, when a man sees danger and great danger near and imminent, now man naturally feares it: before Christ come, the soule may see its miserie, but it apprehends it farre off and hoping to escape it, and hence doth not fear it; but when the Lord Jesus comes, he presents a mans danger, death Psal. 10. 5 wrath, and eternity neare unto him, and hence hath no hope to escape it, as now he is, and therefore doth feare; and seeing the misery exceeding great, he hath an exceeding great (though oft times deep) fear of it; as men neare death and apprehending it so, begin then to be troubled and cry out when it is too late. The Lord Acts 16. Jesus deales more mercifully with the elect, and brings death and eternity neare them before they draw near to it; while it is called to day: the poore Jaylor began to think of killing himselfe when feares were upon him, and so many under this stroke of Christ, have the same thoughts, because they see no hope; but this measure is not in all, this worke is in all, *Put them in feare oh Lord that they may know they be but men*; before Psal. 9 20 this feare comes; men are above God, and think they can stand it out against him; the Lord therefore lets in this feare to

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down: but these feares cast down the tallest Cedar, and appall the heart, and coole the courage and boldnesse of the most impenitent and audacious sinner. The spirit presenting the greatest evill in eternall separation from God; hence no evill in this world is so dreadfull as this, I had better never been borne then to beare it (saith the soule) and hence casts off all other thoughts and cannot bee quiet; and hence it is that these feares force a man to fly and seek out for a better condition. A man like *Lot* lingers in his sinne, but these feares like the Angel, drive him violently out, the Lord saying to him, Away for thy life, lest thou perish with the world, for thy sins are come up to heaven, thou maist dye before one day be at an end, and then what will become of thee? Ah thou sinfull wretched man! may not the Lord justly doe it? are not thy sins grown so great and many, that they are an intollerable burden for the soule of God to beare any longer? and hence you shall observe, if the soule after sad fears grows bold and care'esse again, the spirit pursues it with more cause of fear, and now the soul cries out, Did the Lord ever elect thee? Christ shed his blood to save his people *from* their sins, thou livest yet *in* thy sins, did he ever shed his blood for thee? thou hast sinned

Amos. 3. 8.

againſt conſcience, after thou haſt been inlightned and fallen back again, haſt not thou therefore committed the impardonable ſin? thou haſt had many a faire ſeaſon of ſeeking God, but haſt dallyed and dreamt away thy time; is not the day of grace therefore now paſt? it is true, the Lord is yet patient and bountifull, and lets thee live on common mercy, but is not all this to aggravate thy condemnation againſt that great and terrible day of the Lord which is at hand? are there not better men in hell then thou art that never committed the like ſinne? thus the Spirit purſues with ſtrong feares, till proud man falls downe to the duſt before God. The ſoule is now under feares, not above them; and therefore cannot come out of theſe chaines by the moſt comfortable doctrine it heares, nor particular application of it by the moſt mercifull Miniſters in the world, untill the Lord ſay, as *Lam.* 3 57. *feare not:* the Lord onely can aſſwage theſe ſtrong winds, and raging waters, in which there is no other cry heard of this ſoule toſſed thus with tempeſts, but Oh I periſh! onely the Lord making way for the ſpirit of Adoption by theſe in his elect; drives them out to ſeek if there be any hope; and ſo they are not properly deſperate feares: yet as I ſay ſtrong feares, not alike extenſively,

yet

yet alike intensively strong in all; a small evill when tydings is brought of it doth not feare, but if the evill bee apprehended great and neare too, the very suspition of it makes the heart tremble; when a house is on fire, or a mightie Armie entred the land and neare the citie, children that know not the greatnesse of the evill fear them not; but men that know the danger are fulll of fear. The wrath of the Lord that fire those armies of everlasting woes, are great evils, the blinde world may not much fear them, but all the Elect whose mindes are convinced to see the greatnes of them, cannot but feare, and that with strong and constant feares; nor is it cowardize, but dutie to feare these *everlasting burnings*. And hence the soul in this case wonders at the securitie of the world, reads the terrours of the Lord that are neer them, and usually seeks to awaken all his poore friends. I once thought my selfe well, and was quiet as you bee, but the Lord hath let me see my woe, which I cannot but fear; oh look you to it. Luke. 23. 40.

Thus the Lord workes this fear in some in a greater, in others in a lesser measure. Oh consider whether the Lord hath thus affected your hearts with feare; Oh secure times what will God doe with us! many of you having heard the voice of the Lyon roaring, and yet you tremble

not. The Lord hath fore-told you of death and eternall woe for the least sin, doe you beleeve it, and yet fear it not? how art thou then forsaken of God? Many of you that like old Mariners can laugh at all foule weather, and like Weather-cockes set your faces against all windes; and if you bee damned at last you cannot helpe it, you must bear it as well as you can, and you hope to doe it as well as others shall doe? Oh! how far are such from the Kingdome of God, the Lord not yet working nor pricking thy heart so much as with feare?

2. 2. Sorrow and mourning for sinne is the second thing wherein compunction consists. And look as feare plucks the soule from security in seeing no evill to come; so sorrow takes off the present pleasure and delight in sinne, in a greater measure then feare doth. The Lord therefore having smitten the soule, or shot the arrowes of feare into the soule; it therefore growes exceeding sad and heavy, thinking within it selfe; what good doe wife or children, house or lands, peace and friends, health and rest doe me? in the meane time condemned to die, and that eternally; it may be reprobated never to see Gods face more: the guilt and power of sin in heart and life lying still upon me? And hereupon the soul mourns

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in the day, and in the night, desires to goe alone and weepe; and there confesseth its vileneſſe before God, all the dayes of vanitie, and ſinnes of ignorance, thinking, Oh what have I done! and ſeekes for mercy, but not one ſmile, nothing but clouds of anger appear; and then thinkes, If this anger the fruit of my ſin bee ſo great, Oh what are my ſinnes the cauſes hereof! When the Angel had ſet out the ſinne of the Iſraelites in making a league with the Canaanites, and told them that they ſhould be *thornes in their ſides*, they *ſate downe, verſ. 4. and lift up their voice, and wept*: ſo 'tis with a contrite ſinner. Note narrowly that eminent place of Scripture, *Eſay 61. 3.* the Lord Chriſt is ſent *to appoint beauty for aſhes, and the oyle of joy for the ſpirit of heavineſſe to them that mourne.* Out of which, note theſe foure things for the explication of this ſorrow or mourning. Judge 2. 1.

First, It is ſuch a mourning as is precedent unto ſpirituall joy. And hence it is not ſaid, I will give the ſpirit of gladneſſe to beget mourning, (though the Lord doth ſo after converſion) but this goes in order before that. *Ephraim*-like, who ſeeing what an *unruly beaſt* hee had been *unaccuſtomed to Gods yoake, ſmites upon his thigh*, and *bemoans* himſelfe. It is Gods method (after Gods people have Jer. 31. 18

sinned) to sad their hearts, and then to turne into mourning; much more at first beginning of Gods work upon the soule, they shall first mourne, and lament, and smite upon the thigh; If God wounds the soule for sinne, it shall smart, and bleed to, before God will heale.

Hos 6 1,2 Secondly, It is a great mourning, because it is called a *spirit of mourning*; As a *spirit of slumber* is a deep slumber. When the poore Jewes shal be converted, their great sin shall then be presented before them of cursing and crucifying the Lord of life; as it was to those *Acts* 2. 36. And by reason of this, there shall be Zach. 12. 11. *a great mourning*, that they shall desire to goe alone in secret *every one a part*, and take their fill of mourning, before the Lord *open the fountaine of grace*. It is not a summer cloud, or an April showre, that is soon spent; but a great mourning. For,

Cha. 13. 1.

1. Before this spirit of sorrow come, a mans heart takes great delight in his sin, 'tis his God, his life, and sweeter then Christ, and all the joyes of heaven; and therefore there must be great sorrow, sin must be made exceeding bitter. A man that is very hungrie and thirstie after his lust, must finde such meat and drink exceeding bitter, else he will feed on it. Solomon took great content in women, but what saith he when the Lord humbles him

Eccles. 7. 26

him: *I finde a woman more bitter then death.* Heare this you Harlots and you that live in your wanton lusts, the Lord will make your sweet morsels more bitter then death to you; if the Lord saves you.

2. Because the greatest evills are the objects of this sorrow, *viz.* Sin and death. It is true, a man may mourne for smaller evills sooner; but when the Spirit sets on the greatest evils, then they sad much more. *Mine iniquities are too heavie to beare*: Why so? Many a man can bear them without sinking. True, but in the Elect the Spirit sets on, loads the soule herewith. *A wounded spirit who can beare?* Because the greatest evills lye upon the most tender part of a tender soul, pressed down by the omnipotent hand of Christs Spirit. For now the multitude of sinnes more then *the haires on the head* come now to minde, as also the long continuance in them, cradle sins. No sooner, saith the soule, did I begin to live, but I began to sin. Obstinacie also in them lyes very heavie; I have had warnings, checks, resolutions against them, and yet have gone on. The power of sin also sads it, that as it is said, *Prover. 21. 9 When the wicked reigne the people mourne*; so doth the soule when it seeles sin reigne. I cannot subdue.

Psal. 38. 1, 2

Prov 18. 14

Psal. 32. 7, 8

Psal. 40 12.

Jer. 31. 19.

due it, nay the Lord will not, that I fear the Lord hath left me over to it. The
Dan. 9. 12 increase of sin it feels, makes it mourne also, I grow worse and worse, saith the soule; the leake comes in faster then he can cast it out; the greatnesse of sinne makes it mourne. Was there ever such a
Jer. 3. ult. sinner as I? And lastly, the sense of condemnation for sinne lyes upon him; this is the fruit of your evill wayes, saith the Spirit. The soule doth not let sin passe by it now as water downe the mill, but being stopt by conviction and feare of the evill of it, it swels very high, and fils the heart full of griefe and sorrow, that many times it is overwhelmed therewith.

3. Because Christ will not be very sweet, unlesse this mourning under misery be very great; the healing of a cut finger is sweet, but of a mortall wound is exceeding sweet; a little sorrow will make Christ sweet, but great sorrow under sense of deadly wounds is exceeding
Matth. 10. 37 sweet, and without this Christ hath not his honour due to him, if he be not onely sweet, but also exceeding sweet and precious.

4. Because it is such a sorrow, as nothing but that that hath wounded the soule can heale it. Let men have the greatest outward troubles, outward things can cure them; or else

they will weare away. As if a man be sicke, or in debt, physick and money can cure these; but this wound neither can, or ever shall be healed but by the hand that wounded it. And hence a man can take no comfort in meat, drink, sleep, friends, mirth, nor pastime, while this wound, this sorrow last; for if any thing else can heale it, it is not the right wound or sorrow the Lord breeds in his elect. An adulterous heart indeed may bee quieted with other lovers, *Cain* can build away his sorrow. Nay, I le say, more, this wounded soule cannot comfort it selfe by any promises, till the Lord come. *David* had a promise of pardon from *Nathan*, yet hee cryes out to the Lord *to make him heare the voice of joy and gladnesse, that his broken bones might rejoyce.* Did not the Lord make him heare the voice of joy by *Nathan*? Yes, outwardly, but the Lord that had broke his bones, must make him heare inwardly. Nay, when the Lord comes himself to comfort, much adoe the Lord hath to make him hear it; as the Israelites, that *hearkened not to Moses voice, because of their hard bondage*, that unlesse the Lord did invisibly comfort, it would lye bleeding to death, and never live. It must needs therefore bee great sorrow, which all the world, men or angels can remove.

Hos. 6. 1, 2

Psal. 51. 8

5. You

5. You may bee confirmed in this, if lastly you consider the many wayes the Lord takes to beget great mourning, if the soule will not bee sorrowfull: as, sometimes great afflictions; *Manasseh* must bee taken in the bushes, and cast into chaines. Sometimes strange temptations, hellish blasphemies. Is there a GOD? Are the Scriptures his Word? Why should the Lord be so cruell as to reprobate any of his creatures, to torment it so long? &c. Sometimes long eclipsing of the light of Gods countenance; no prayers answered, but daily bills of indictments; And sometimes it thinkes it heares and feeles a secret testimony from God, that he never had thought of peace toward it, and that his purpose is immutable. Sometimes it questions, Can God forgive sinnes so great? Can it stand with his honour to put up so much wrong? Sometimes it feeles its heart so extreamly hard and dedolent, that it thinkes the Lord hath sealed it up under this pleague till the judgement of the great day. And sometimes the Lord makes melancholy a good servant to him to further this worke of sorrow. But thus the Lord rebukes many a hard hearted sinner, that will not bear the yoake nor feele the load; and now the Lord turnes the beautie of the proud

2 Chro. 33. 11, 12

Lam. 3. 44

est

eſt into aſhes, and withers the glory of all fleſh. Nay ſometimes you ſhall obſerve the Lord though he comes not out as a *Lyon* to rend, yet as a *moth* he frets out by ſecret pinings and languiſhings, the ſenſeleſſe ſecurity of man, that he ſhall mourne to purpoſe before he leave him. Pſal. 39. 10, 11

I doe not meane by this as if all men had the like meaſure of ſorrow; but a great ſorrow it is in all. Every childe is delivered by ſome throwes; thoſe that ſticke long in the birth, may feele them longer and very many Nor yet doe I preſſe a neceſſitie of teares, or violent and tumultuous complaints; the deepeſt ſorrows run with leaſt noiſe. If a man can have teares for outward loſſes, and none for ſinnes, tis very ſuſpitious whether he was ever truely ſorrowfull for ſinne; Otherwiſe as the greateſt joyes are not alway expreſt in laughter, ſo the greateſt ſorrowes are not alway expreſt in ſhedding of teares; what the meaſure of this great ſorrow is, wee ſhall heare hereafter.

Thirdly, It is a conſtant mourning, for ſo it is here called, *a ſpirit of heavineſſe*, as that woman that had a ſpirit of infirmitie, and was bowed down many yeares: *Hannah* conſtantlie troubled, is called *a woman of a ſorrowfull ſpirit*, 1 Sam. 1: 12. 15. As *the ſpirit of pryde*

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and whoredome, Hos. 4. 11. is a constant frame, where though the acts bee sometime suspended, yet the spirit remaines; so *a spirit of mourning*, is such sorrow, as though the acts of mourning be sometime hindred, yet the spirit and spring remaines. Hypocrites will mourne under sinne and misery, but what is it? it is the *hanging down the head like a bull rush* in bad weather for a day. Oh how many have pangs and grips of sorrow, and can quickly ease themselves again? these mourners come to nothing in the conclusion; I grant the sorrow and sadnesse of spirit may be interrupted, but it returnes againe, and never leaves the soule until the Lord look down from heaven, *Lam.* 3. 48, 49, 50. The cause continues, guilt and strength of sin, and therefore this effect continues.

Joy 5. 3.

Fourthly, It is such a sorrow as makes way for gladnesse, for so it is here said, *the Lord gives beautie for* these *ashes*, and hence it is no desperate hellish sorrow, but usuallie mixt with sense of some mercy, at least common, and some hope; not that which apprehends the object of hope particularly (which is done in vocation) but that the Lord may finde out some way of saving it, *Jonah* 3. 9. *Act.* 2. 37. which hope with sense of mercy waiting so long, preserving from hell and

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eath so oft, &c, doth not harden the
eart, (as in reprobates) but serve to
reak the more, and to load it with great-
r sorrow; thus the Lord workes this
orrow in all his elect. I know it is in
greater measure, and from some other
rounds after the soule is in Christ; but
his sorrow there is for substance, men-
ioned for the reasons given; if Christ
ate you, you shall mourne, but never
ill it be too late; if he love you, you
ust mourne now; how great and many
re many of your sinnes, how neare is
our doome, the Lord onely knows how
earfull your condemnation will be, you
ave oft heard, but yet how few of your
earts are sad and very heavie for these
hings? sin is your pleasure; not your
orrow; you fly from sorrow as from a
empration of Satan who comes to
rouble you, and to lead you to despaire:
Davids eyes ran down with rivers of
eters because others brake Gods law,
nd Jeremy wisht *he had a cottage in the*
ildernes to mourne in, & yet you do not,
ou cannot powre out one drop, nor yet
ish you had hearts to lament your owne
innes: but oh know it, that when the
ord Christ comes, he will sad thy soule
hen he comes to search thy old sores
y the spirit of conviction, he will make
hem smart & bleed abundantly; by the
spirit

spirit of compunction.

3 Separation from sinne is the third thing wherein compunction consists, such a feare and sorrow for sinne under a sinfull estate, as separates the soule from sin, is true compunction; without which the Lord Christ cannot be had: the soule is cut and wounded with sin by feare and sorrow, but it is cut off by this stroake of the Spirit, not from the being, but from the growing power of sin; from the will to sin, not from all sin in the will which is mortified by a spirit of holinesse, after the soule is implanted into Christ; for compunction, contrition, brokennesse of heart for sin (call it what you will) is opposite to hardnesse of heart which is in every sinner whiles Christ leaves him; now in hardnesse (as in a stone) there is, First, insensiblenesse, Secondly, a close cleaving of all the parts together, whereby it comes to passe that hard things make resistance of what is cast against them: so in compunction there is not onely sensiblenesse of the evill of sin and death, by feare and sorrow, but such as makes a separation of that close union between sin and the soule: and hence it is that the Lord abhorres all fastings, humiliations prayers, teares, unlesse they be of this stamp, and are accompanied with this effect. The Lord flings the dung of their

fastings!

fastings and sorrowes in their faces, because they did not *breake the bonds of wickednesse*; to mourne for sin and misery, and yet to bee in thy sinne, is the work of justice on the damned in hell, and all the Devills at this day, that are pincht with their black chains not loosened from them; and not the worke of the grace of Christ in the day of his power: *Hee that confesseth his sinnes shall have mercy*; that is true, but remember the meaning of that confession in the next words, *and forsaketh*, he shall finde mercy. What is the end of the mother in laying wormewood and gall upon her breast, but that the childe by tasting the bitternesse of it might bee weaned and have his stomack and will turned from it? What is the end of feare and sorrow, but by this to turne away the soule from sin? This point is weighty and full of difficulty, of great use, and worthy of deep meditation. For as the first wound and stroake of the Spirit is, so it is in all other after-works of it, both of faith and holinesse in the soule; if this be right, faith is right, holinesse is right; if this be imperfect, or naught, all is according to it afterward: the greatest difficultie lyes here to know what measure of separation from sinne the Spirit makes here, for after we are in Christ, then sin is mortified; how then is there any

Esay. 58. 5.

Prov. 28. 13

Job 33. 15 16, 17

any separation of the heart from it, before it doth fully beleeve; or what measure is there necessary? here therefore I shall answer to the fourth and last particular.

4. Fourthly, What is that measure of compunction the Lord workes in all the Elect?

Answ. So much compunction or sense of sin is necessary as attains the end of it: Now what is the end of it? no other but that the soule being humbled might goe to Christ (by faith) to take away his sin; the *finis proximus* or next end of compunction is humiliation, that the soule may be so severed from sin, as to renounce it's selfe for it; the *finis remotus*, or last end is, that being thus humbled, it might goe unto Christ to take away sinne: for be loved, the condemnation of the world lies not so much in being sinfull and guilty and power of sin, as in being unwilling the Lord Jesus should take it away; this I say is the greatest hinderance of salvation, *John* 3. 19. *John* 5. 40. *Jerusalem wilt thou not be made clean?* *Jer.* 13. 27. that was their great evill, that they were not onely *polluted*, but they *would not be made cleane*: the Lord Jesus therefore rolls away this stone from the Sepulchre, beats down this mountaine; and because it must first beleeve in Christ before it can receive grace from Christ,

bride) wilt then think otherwise of Christ. The Lord therefore when he teacheth his people how to returne unto him after grievous sins, directs them to this course, not to go about the bush to remove their iniquities themselves, or to lay and live securely in their sins, untill the Lord did it himselfe, but bids them come to him and say, *Take away* (*Lord*) *all iniquities*, *Hos.* 14. 1. 2. 3. You shall see *Ephraim bemoaning himselfe*, *Jer.* 13. 18. But how? Doth he say he feeles his sins now all removed? No, but he desires the Lord *to turne him*, and then (saith he) *I shall be turned.*

As if he should say, Lord, I shall never turne from this stubborne vile heart, nor so much as turne to thee, to take it away, unlesse thou dost turne me, and then I shall bee turned to purpose. What saith the penitent Church? *Come*, say they, *let us goe unto the Lord.* They might object, and say, Alas the Lord is our enemy, and wounds us, and hath broken us to pieces, we are not yet healed, but ly dead as well as wounded; shall such dead spirits live? Mark what followes, True indeed, *He hath wounded us*, let us therefore goe to him, that he may *heal* us, and *after two dayes he will revive us.* The Lord requires no more of us then thus to come to him. Indeed after a Christian is in Christ. Hos. 9. 1.

Christ, labour for more and more sense of sinne, that may drive you nearer, and nearer unto Christ. Yet know before you come to him, the Lord requires no more then this; and as hee requires no more then this, so tis his owne Spirit (not our abilities) that must also work this; and thus much he will work, and doth require of all whom he purposeth to save. If thou wilt not come to Christ to take away thy sinnes, thou shalt undoubtedly perish in them. If the Lord work that sorrow, so as to bee willing the Lord should take them away; thou shalt be undoubtedly saved from them.

Joh. 5 40.

If you would know what measure of willingnesse to have Christ take away sinne is required; You shall hear when we come to open the fourth particular in the doctrine of Faith.

Quest. If you further aske, How the spirit works this loosening from sinne in the work of compunction.

Answ. I answer, the spirit of Christ works this by a double act,

1. Morall. 2. Physicall.

As in the conversion of the soule by faith unto God, the spirit is not only a morall agent perswading, but also a supernaturall agent physically working the heart to beleeve, by a divine and immediate act; so in the aversion of the soul from

from ſinne, the Spirit doth affect the heart with feare and ſorrow morally, but this can never take away ſinne, as we ſee in *Judas* and *Cain*, deeply affected and afflicted in ſpirit, and yet in their ſinne. And therefore the ſpirit puts forth its owne hand phyſically or immediately, and his own arme brings ſalvation to us, by a further ſecret immediate ſtroak, turning the iron neck, cutting the iron ſinews of ſinne, and ſo makes this diſunion or ſeparation. You think it eaſie to bee willing that Chriſt ſhould come and take away all your ſinnes; I tell you, the omnipotent arme of the Lord that inſtructed *Jeremy* in a ſmaller matter, can only inſtruct you here; both theſe acts ever go together according to the meaſure mentioned; the latter cannot be without the firſt, the firſt is in vain without the latter. Jer. 8. 11

But what evill in ſinne doth the Spirit morally affect the heart with, and ſo phyſically turne it from ſin? Queſt.

He affects the ſoule with it as the greateſt evill; by *ſinne* I meane not as conſidered without *death*, (for at this time the ſoule is not ſo ſpirituall, as that ſin without conſideration of death and wrath due to it ſhould affect it) but ſin and death, ſin armed with wrath, ſin working death, ſtricks the heart as the greateſt evill, and ſo lets out that core at the bottome, as Anſw. 1.

may fit the soule for healing. For,

1. If the Spirit make a man feel sin truly, the soule feeles it as it is; it is not the name, and talk of the danger of sin that troubles it, but the Spirit (ever making things reall) loads the soule with indeed, and as it is; now it is the great evil, and therefore so it feeles sin. Beleever it, you never felt sin indeed as it is, if you have not felt it thus.

2. Else no man will prize Christ the greatest good, without which no man shall have him.

Mat. 10. 37 3. Else a man will live and continue in sin. If sin had been a greater evill to *Pilate* then the losse of *Cæsars* friendship, hee would never have crucified Christ. If sin had been a greater evil to *Jehu* then the losse of his Kingdome, he had never kept up the two calves. If sin were a greater evill then poverty, shame, griefe in this world, many a Professor would never losse Christ and a good conscience too, for a little gaine, profit or honour. Beloved, the great curse & wrath of the Lord upon all men in the world almost is this, that the greatest evil should be least of all felt; and the smallest evils most of all complained of. What is death that onely separates thy soul from thy body, to sin that separates God blessed for ever from thy soule? and therefore

he Lord Jesus will remove this curse
om those he saves.

But you will say, What is that evill the Acts 3.
oul sees at this time in sin, that thus af- 26.
cts the heart with it, as the greatest evil? Quest.
This is the last difficulty here.

There is a three-fold evill especially Answ.
een in sinne:

1. The evill of torment and anguish.
2. The evill of wrong and injury to
God.
3. The evill of separation of the soul
om God,

The first may affect Reprobates, as
Paul and *Judas*, who were sore distressed
hen they felt the anguish of conscience
y sin.

The second is onely in those that are
ctually justified, called and sanctified,
who lament sin as it is against God, and
God reconciled to them, and as it is a-
gainst the life of God begun in them: and
ence they cry out of it as *a body of death.*

The third, the elect feele at this first
troke and wound which the Spirit gives
hem; the anguish of sinne indeed lyes sore
upon them, but *this much more, Christ is* Luke 15.
come to seek that which is lost. The sheep 7
is lost, when, First it is separated and
gone from the owner; Secondly, when it
knowes not how to returne again, unlesse
the shepherd find it and carry it home, so

Esay 33. 6. that soul is properly and truely lost, that feels it self separated and gone from God, knowing not how to returne to him againe, unlesse the Lord come and take it upon his shoulders, and carry it in his armes; this lyes heavie upon it, *viz.* that it is gone from God, and wholly separated from all union to him, and communion with him. You may observe, John 16, 9. that *the Spirit convinces of sinne* how? *because they beleeve not in me*, i. Because they shall see and feele themselves quite separated from me, they shall hear of my glory and riches of mercy, and that happinesse which all that have me, shall and doe enjoy, but they shall mourn that they have no part nor portion in these things, they shall mourne that they live without me, and that they have lived so long without me.

I confesse many other considerations of the evill of sin come now in, but this is the maine channell where all the other rivelets empty themselves. And hence it is that the soul under this stroke is in a state of seeking only, yet finds nothing it seeks God and Christ, and therefore feels a want, a losse of both by sinne; for the end of all the feares, terrours, sorrows, &c. upon the elect, is to bring them back again to God, and into fellowship with God, the onely blessednesse of man. Now

f the soul ordained and made for this end
hould not feele its present separation
rom God by sin, and the bitterneſſe of
he evill of it; it would never seek to re-
urne again to him as to his greateſt
ood, nor desire ever to come into his bo-
me again; for look as sinne wounds the
ul, so the soul seeks for healing of it; if
nely the torment of sin wound, ease of
nscience from that anguish will heal it;
o if separation from God wound the
art, onely union and communion with
od will heale it, and comfort it again.
he Lord Christ therefore having laid
s hand upon the soul to bring it back Heb. 7.
himselfe first, and so to the Father, be- 25.
g designed to gather in all the out-casts Esay 56.
Israel, those he ever makes to feel them- 8.
ves out-casts, as cast away out of Gods
eſſed sight and presence, that so they
y desire at last to come home againe:
probates not made for this end, have
t this sense of sin, the means of their
urn. And hence it is that the soules of
ose God saves, are never quiet untill
y come to God, and communion with
n; but they mourne for their distance
m him, and the hiding of his face, un-
the Lord shine forth again: Whereas
ry one else though much trouble, yet
down contented with any little odde
ng that serves to quiet them for the

time, before the Lord returne to them, o
they enter into their rest, in that ineffabl
communion with him.

Let me now make Application of thi
before I proceed to open the next parti
cular of Humiliation.

This may shew us the great mistak
of two sorts.

1. Such as think there is no necessi
of any sense of miserie before the applic
tion of the remedy or their closing wi
Christ; because, say they, where there
sense there is life; (all sense and feelin
arising from life) and where there is li
there is Christ already. And hence it
that they would not have the Law fi
preached in these dayes, but the Gospel
the other is to go round about the bush

I answer, That for my own part th
doctrine (of seeing and feeling our mi
ry before the remedy) is so universal
received by all solid Divines both
home and abroad, that I meet with; a
the contrary opinion so crosse to the ho
Scriptures, and generall experience of t
Saints, and the preaching of the other
abundantly sealed to be Gods owne w
by his rich blessings on the labours of h
servants faithfull to him herein; that w
it not for the sake of some weak and mi
led, I should not dare to question it; t
Lord himself so expressly speaking, th

bee came not to call the righteous, but on the contrarie onely *to heale the ſicke*, who know and feele their ſickneſſe chiefly *by the Law, Rom.* 3. 20. Doſt thou thinke therefore, that there is ſpirituall life where ever there is any ſenſe? Then I ſay, the devils and damned in hell have much ſpirituall life, for thy feele their miſery with a witneſſe. As for the preaching of the Goſpel before the Law to ſhew our miſery; it is true, that the Goſpell is to bee looked at, as the maine end; yet you muſt uſe the meanes, before you can come to the end, by the preaching of the Law, or miſerie in deſpiſing the Goſpel. End and Meanes have been ever good friends, and you may joyne them well together, you cannot ſever them without danger. I do obſerve that the Apoſtles ever uſed this method: *Paul* firſt proves *Jews and Gentiles to be under ſin*, in almoſt the three firſt Chapters of the *Romanes*, before he opens the doctrine of Juſtification by *faith in Chriſt*. I doe not obſerve that ever there was ſo clear and manifeſt opening of mans miſerie, as by Chriſt and his Apoſtles, who brought in the cleareſt revelations of the Remedy. I doe not read in *Moſes*, or in all the Prophets, ſuch full and plaine expreſſions of our miſery as in the New Teſtament; *The worme that never dies*:

The fire that never goes out; The wrath to come, &c. and therefore assuredly they thought this no backe doore, but faith the doore to Christ, and this the way to faith. To say that a man must first have Christ and life, before he feele any spirituall miserie, is to say that a Christian must first be healed, that hee may be sick; cured, that he may be wound; receive the spirit of Adoption, before hee receive, and that hee may receive the spirit of bondage to fear again.

If Ministers shall preach the remedy before they shew misery, woe to this age, that shall bee deprived of those blessings, which the former gloried in, and blessed the Lord for. Mark those men that deny the use of the Law to lead unto Christ, if they doe not fall in time to oppose some main point of the Gospel. For it is a righteous thing, but a heavy plague, for the Lord to suffer such men to obscure the Gospell, that in their judgments zealously dislike this use of the Law. You must preach the remedy; that is true: but you must also first preach the woe and misery of men, or rather so mix them together, as the hearts of hearers may be deeply affected with both; but first with their misery. It argues a great consumption of the Spirit of grace, when Christians lives are preserved only by Alchermys

mys and choice Cordials, notions about Christ nay, choice ones too. or else the old and ordinary food of the Countrey will not down. I tell you, the maine wound of Christians is want of deep humiliations and castings down; and if you beleeve it not now, it may be, pestilence, sword and famine shall teach you this doctrine, when the Lord shall make these things wound you to the very heart and put you to your wits end, that were not, that would not in season be wounded at the heart with sin.

Are wee troubled with too many wounded consciences in these times, that wee are so solicitous of coyning new principles of peace? what is every man by nature, but a kinde of an infinite evill? all the sins that fill earth and hell, are in every one mans heart, for sin in man is endlesse; and canst not thou endure to be cast down? Nothing is so vile as Christ to a man unhumbled, and can you so easily prize him, and taste him, without any casting down?

2. Such as think there is a necessity of sense of misery, by the work of the Law, before Christ can be received: but they think there is no *such feeling* of misery, as hath been mentioned; but that it is common to the reprobate as to the elect, and consequently that in sense of sin there

is no such speciall work of the Spirit as separates the soul from sinne before it comes unto Christ, but that this is done after the soul is in Christ by faith, *viz.* in Sanctification, being first justified by faith.

This is the judgement of many holy and learned; and therefore so long as there is no disagreement in the substance of this Doctrine, it should not trouble us; onely let it be considered, whether what is said, is not the truth of Christ; and if it be, let us not cast it aside. The Jewish Rabbins have a speech at this day very frequent in their writings, *Non est in lege unica literula, a qua non magni suspensi sunt montes*: It is much more true of every truth: and if I much mistake not, much depends upon the right understanding of this point.

That therefore 1. there must be some sense of misery, before the application of the remedy.

2. That this compunction or sense of misery is wrought by the Spirit of Christ, not the power of man to prepare himself thereby for further grace.

3. That these terrours and sorrowes in the elect doe virtually differ from those in the reprobate, the one driving the soul to Christ, the other not; these are agreed on all hands. The question onely is

Wher

Whether there is this farther ſtroke of ſevering the ſoule from ſinne, conjoyned with the terrours and ſorrows in the Elect before their cloſing with Chriſt, Chriſt, which is not in the Reprobate; or in one word, whether there is not a ſpeciall work of the Spirit, turning (at leaſt in order of nature) the ſoul from ſin, before the ſoul returnes by faith unto Chriſt. For the affirmative I leave theſe ſeverall Conſidarations.

1 Conſ. Schoorth. Spec. ca. 30, 31, 32.

That there is *gratia actualis*, or actuall grace, as well as *habitualis*, or habituall grace. Learned *Ferrius* makes a vaſt difference between them; and therefore to think that there can be no power of ſin removed but by habituall or ſanctifying grace, is unſound; for actuall grace may doe it, the Spirit may take away ſin mediately by habituall grace, and yet it can do it immediately alſo by an omnipotent act, by that which is called actuall actuating, or moving grace; Chriſt can and muſt firſt bind the ſtrong man, and caſt him out by this working or actual grace, before he dwells in the houſe of mans heart, by habituall and ſanctifying grace. The Gardners knife may immediately cut off a cyen from a tree, thereby takingaway all its power to grow there any more, before it hath a power to bring forth any fruit, which is wrought onely by implanting,

ting it into another stock: New creation which is at first conversion) may well bee without habituall graces that are but creatures,

2. Con. Whether any man since the fall is a subject immediately capable of sanctifying or habituall grace; or whether any unregenerate man is in a next disposition to receive such grace; as the aire is immediatly of light, out of which the darknesse is expelled by light, and so the habits of grace do expell the habits and power of sin, (say some.) I suppose the affirmative is most false, and in neer affinity with some grosse points of Arminianisme. *Adam*, in his pure naturals, and considered meerely as a living soul, was such a subject; like *a white paper*, fitted immediately to take the impression of *Gods image*; but since, by his fall, Sin is fallen like a mighty *blot* upon the soul, whereby a man not onely wants grace, as the dark aire doth light, but also *resists grace*, *John* 14. 17. Hence this resistance must bee first taken away, before the Lord introduce his image again. To say that a man can of himself dispose himself unto grace, was Pelagianisme in *Aquinas* his time: yet some disposition is necessarie, saith *Ferrius*; not unto actuall grace, or that which is wrought upon a man, *per modum actus*, (as he saith) but unto

unto the reception of habituall or sanctifying grace, it being in the soul *per modum formæ*, no form being introduced but into *materiam dispositam*, i. matter fitted or prepared, or into such a vessel which is immediatly capable of it.

There is in man a double resistance against grace.

1. Of a holy frame of grace by originall corruption, which is opposite to originall and renewed holinesse, or to this holy frame.

2. Of the God of grace himself when hee comes to work it, *Job* 21. 14. *Ezek.* 24. 13.

The first is taken away in that which wee call the spirit of sanctification, after faith; the second is taken away not onely in the act of it (as by terrours it may bee in reprobates. *Psal* 66. 2.) but in some measure in the inward root and disposition of it, (onely in the Elect) there being (as hath been said) no more separation from sin, at this time requireed, then so much as may make the soul come to the Lord to take it away, or at least not unwilling, nor resisting the Lord, when he comes to doe it himself.

3. Cons

Whether doth not the work of union unto Christ, go before our communion with Christ? I suppose 'tis undenyable, that union must bee before communion; and

and that union to Christ is a work of grace as peculiar to the Elect, as communion with him. Now justification and sanctification are two parts of our communion with him, and follow our union, *Rom.* 8. 1. Our union therefore must be before these, of which there are two parts, or rather two things on our part, necessarily required to it: 1. Cutting off from the wild olive tree, the old *Adam*; 2. Implanting into the good olive tree, the second *Adam*. The first must go before the second; for where there is perfect resistance, there can be no perfect union. But take a man growing upon his old root of nature, there is nothing but perfect resistance, *Rom.* 8. 7. and therefore that resistance must first bee taken away, before the Lord draw the soul to Christ, and by faith implant it into Christ. In a word, I see not how a man can wholly resist God and Christ, and yet be united unto him at the same instant: and therefore the one (in order of nature at least) goes before the other: and therefore let any man living prove his union to Christ, and to his lust also, if he can, you will beleeve in Christ, many of you, and yet you will have your whores and cups, and lusts, and pride, and world too, and oppose all the means that would have you from these also. I tell

tell you, you shall find one day how miserably deceived you have been herein. *You cannot serve God and Mammon. How can ye beleeve*, saith Christ, *John* 5. 44. *that seek honour one of another*? If you can have Christ, and be ambitious too, take him; but how can you beleeve till the Lord have broken you off from thence!

Whether vocation (as peculiar to the Elect as sanctification) doth not goe before justification and glorification, *Rom.* 8. 30. Whether also there are not two things in effectuall vocation: 4. Conc.

1. Is not Christ, that good, the tearm to which the soul is firstly called?

2. Is not sin and world, that evill, the tearm from which the soul is called?

I suppose 'tis evident, that the soul is effectually called, and therefore actually and firstly turned from darknes to light, from the power of Satan unto God. First from darknesse, then unto light; first from the power of Satan, then unto God, as is evident by the Apostles own words, *Acts* 26. 18. where he methodically sets down the wonderfull works of Christs grace by his ministery: the first is *to turne them from darknesse to light, and from Satans power unto God*, which are the two parts of vocation, *that they may receive forgivenesse of sinnes in* justifi-

justification, (vocation being a means to this end) that they may receive *an inheritance* in glorification *among such as* being justified *are sanctified* also *by faith in his name.* The Apostle doth not say, that hee was to returne men to light and unto God, and so turne them from darknesse, and from the power of Satan, (though this is true in some sense) but he was first to turne from darknesse and Satan, and so to returne them unto light, and God in Christ. For how is it possible to be turned unto Christ, and yet then also to be turned to sin and Satan? Doth it not imply a contradiction, to be turned toward sin, (which is ever from Christ) and yet to be turned toward Christ together? All Divines affirme generally, that in the working of faith, the Lord makes the soul *willing* to have Christ, *Psal.* 110. 2. 3. but withall they affirme, that of unwilling he makes willing; and therefore it followes, that the Lord must first remove that unwillingnesse, before it can be willing, it being impossible to bee both willing and unwilling together.

5. Cons. Whether the cause of all that counterfeit coyne and hypocrisie in this professing age, doth not arise from this root, *viz.* not having this wound at first, but onely some trouble for sinne without

separation

separation from it, sore throwes without deliverance from sin? is not this the death of most, if not all wicked men living? how many are there that claspe about Christ, and yet prove enemies to the crosse of Christ; fall from Christ scandalously or secretly afterward? what is the reason of it? Certainly if the Lord had cut them off from their sin, they had never fallen to everlasting bondage in sinne againe; but there the Spirit of God forsook them, the Lord not owing so much love to them. Consider seriously why the stony and thornie ground hearers, *Mat.* 13. came to nothing in their growth of seeming faith and sanctification, was the fault in the seed? No verily, but only in the ground; the one was broken, but not deep enough, the other was broken deep, but not through enough, the rootes of thornes choked them, the lusts and cares of the world were not destroyed first, and therefore they destroyed that ground.

I conclude therefore with that of Jeremy, *Break up your fallow ground*, seek to the Lord to break them for you, *and sow not among thornes*, take heed of such brokennes which removes not the thorns of sinfull secret stubbornnesse, *lest the wrath of the Lord break out against you, and burne that none can quench it.* Doe not cut off *John Baptists head*, you that can Jer. 4. 3, 4.

can be content to *heare him gladly, and doe many things*, but hee must not touch your *Herodias*, and make a divorce there, but suffer him to come *in the spirit and power of Eliah*, nay, of *Christ Jesus*, to beate downe your mountaines, fill up your vallies, make your crooked rough wayes smooth, that you may see the glory of the Lord Jesus, without which he shall be ever hid from you. Cry you faithfull servants of the Lord, that, *All flesh is grasse, and all the glory of man*, of sin, of world, *is a withering flower*; that the Lord Jesus may be revealed ever fresh, and sweet, and precious, in the eyes of the Saints.

The evidence of this truth in the generall, put blessed and learned *Pemble* upon another way; for when he perceived (as himself confesseth) that it is the generall Doctrine of all Orthodox Divines; *viz.* that actuall faith is never wrought in the soul, till beside the supernaturall illumination of the minde, the will be also first freed in part from its naturall perverseness, (God making all men of unwilling, willing) hereupon hee concludes that this is done by the spirit of Sanctification, and one supernaturall quality of holinesse universally infused in all the powers of the soul at once; so that the spirit instantly first sanctifies us, and

puts

puts life in us; then it acts in sorrow for, and detestation of sin, and so we come actually to beleeve. And because he foresaw the blow, *viz.* that in this way, Christians are sanctified before they be justified; he answeres, Yes, we are justified declaratively after this.

Others (who follow him) answer more roundly, *viz.* that we are sanctified before we are really and actually justified, and herein differ from him.

Now when it is objected against this, *viz.* that our vocation is that which goes before our justification, sanctification being part of glorification following after, *Rom.* 8. 30. Hereupon some others (treading in his steps) affirme, that vocation is the same with sanctification, and not comprehended under glorification.

Others perceiving the evill of this errour, *viz.* to place sanctification before justification, good fruits before a good tree, they do therefore deny any saving work, whether of vocation or sanctification, before justification. And hence on the other extream, they doe place a Christians justification, before his faith in vocation, or holinesse in his sanctification; so that by this last opinion a Christian is not *justified by faith*, which was *Pauls* phrase) but rather (as he said wittily

tily and wisely) *faithed by his justification.*

Before I come to cleare the truth in these spirituall mysteries, let this onely be remembred, *viz.* That sanctification, which *Pemble* calls our spirituall life, may bee taken two wayes:

1. Largely.
2. Strictly.

1. Largely, for any awakenings of conscience, or acts of the spirit of life; and so tis true, we are quickned by these acts, and so in a large sense sanctified first.

2. Strictly, for those habits of the life of holinesse which are opposite to the body of death in us; and that we are not first sanctified before we are justified, in this sense, we shall manifest by and by. Onely let me begin to shew the errour of the last opinion first, *viz.*

1. That a Christian is not first justified, before faith, or vocation, may appeare thus.

1. It is professedly crosse to the whole current of Scripture, which saith, *We are justified by faith*, and therefore not before faith; and to say that the meaning of such phrases is, that we are justified *declaratively* by faith, or to our sense and feeling *in foro conscientiæ*, is a meere device; for our justification is opposed to the state of unrighteousnesse and condemnation going

going before, which condemnation is not onely declarative and in the court of Conſcience, but reall, and in the court of Heaven: For ſo ſaith the Scripture expreſly, *John* 3. 18 *Hee that beleeveth not, is condemned already*: and verſe 36. *The wrath of God abideth on him*: and *Gal.* 3. 22. *The Scripture* (which is the ſentence in Gods court) *hath concluded all under ſin.* Hence a ſecond Argument ariſeth.

2. If a man be juſtified before faith, then an actuall unbeleever is ſubject to no condemnation; but this is expreſly croſſe to the letter of the Text, *Hee that beleeves not, is condemned already*, *John* 3. 18. *and the wrath of God doth lye upon him.* The ſubjects of non condemnation are thoſe that bee in Chriſt, by faith, *Rom.* 8. 1. not out of Chriſt by unbelief, *Rom.* 11. 20. There is indeed a merited juſtification by Chriſts death, and a virtuall or exemplary juſtification in Chriſts reſurrection, as in our Head and Surety; and both theſe were before not onely our faith, but our very being; but to ſay that we are therefore actually juſtified before faith, becauſe our juſtification was merited before wee had faith, gives as juſt a ground of affirming that wee are actually ſanctified whiles we are in the ſtate of nature unſanctified, *John* 10

becauſe

because our sanctification was merited by Christ before we had any being in him.

We must indeed be first made good trees by faith in Christs righteousnesse, before we can bring forth any good fruits of holinesse. God makes us not good trees without being in Christ by faith, no more then we are bad trees, in contracting *Adams* guilt without our being first in him; God gives us first his Son (offered in the Gospel, and received by faith) and then gives us all other things with him; hee doth not justifie us without giving us his Son, but having first given him, gives us this also.

John 14. 3, 4, 5

2. That sanctification doth not goe before justification, may appeare thus:

1. If guilt of *Adams* sinne goe before originall pollution, *Rom.* 5. 12. then imputation of Christs righteousnesse before renewed sanctification.

2. To place sanctification before justification, is quite crosse to the Apostles practise, (which is our patterne) who first sought *to be found in Christ*, *Phil*, 3. 9. (in the work of union) *not having his own righteousnesse* in the work of justification (which in order followes that) *that he may* then *know him in the power of his death and resurrection* in sanctification (here comes in sanctification

fication) *if by any means bee might attain to the reſurrection of the dead* in glorification (the laſt of all.)

3. This is quite croſſe to the Apoſtles doctrine which makes juſtification the cauſe of ſanctification, and therefore muſt needs goe before it, *Rom.* 5. as ſin goes before ſpirituall and eternall death, ſo righteouſneſſe goes before ſpirituall life in ſanctification, and eternall life in glory: the Lord holds forth Chriſt in the Goſpel firſt as our propitiation, *Rom.* 3. 24; and then it comes *dying to ſinne and living to God* in ſanctification, *chap.* 6. 1. Holineſſe is the end of our actuall reconciliation, *Col.* 1, 21, 22.

4. If ſanctification goe before juſtification by faith, then a Chriſtians communion with Chriſt, goes before his union to him by faith; but our union is the foundation of communion, and it is impoſſible there ſhould bee communion without ſome precedent union. 1 *Cor.* 1. 30 *Chriſt is made righteouſneſſe and ſanctification*; unto whom? read the beginning of the verſe, and you ſhall ſee, it is only to thoſe *that bee in Chriſt*, which is by faith.

Let none ſay here (as ſome doe) that we have union to Chriſt, firſt by the ſpirit, without faith, in order going before faith: For underſtanding of which, let us

us a little consider of our union unto Christ; Our union to Christ is not by the essentiall presence of the Spirit, for that is in every man, as the Godhead is every where, in whom wee live and move. This is common to the most wicked man; nay, to the vilest creature in the world. Hence it followes that our union is by some act of the Spirit peculiar to the elect (who onely shall have communion with Christ) working some reall change in the soul, (for of reall, not relative union I now speak) this act cannot be those first acts of the Spirit of bondage, (for they are common unto reprobates) they are therefore such acts as are essentiall unto the nature of union. Now look as disunion, is the disjunction or separation of divers things one from another; so union is the conjunction or joyning of them together, that were before severed. Hence that act of the Spirit in uniting us to Christ, can be nothing else but the bringing back the soul unto Christ, or the conjunction of the soul unto Christ, and into Christ, by bringing it back to him, that before this lay like a dry bone in the valley separated from him. That 1 *Cor.* 6. 17, *He that is joyned*, or (as the word signifies) *glewed to the Lord, is one spirit with him.* The Spirit therefore brings us to the Lord Christ, and so we

are in him. Now *the comming of the ſoul to Chriſt*, what is it but *faith*? *John* 6. 35. our uniõ therfore is by faith, not without it: for by it onely we that were once ſeparated from him by ſin, and eſpecially by *unbeliefe*, *Heb.* 3. 12. are now come not onely unto him, as iron unto the loadſtone, *John* 6. 37. but (which is moſt neare) into him, as branches into the vine, and ſo grow on with him; and hence thoſe phraſes in Scripture, *to beeleve in Chriſt*, or *into Chriſt*. I ſpeak not this as if we were united to Chriſt without the ſpirit on his part; (for the conjunction of things ſevered muſt bee mutuall, if it be firme) I onely ſhew that wee are not united before faith by the Spirit unto Chriſt; but that we are by faith (wrought by the Spirit) whereby on our part we are firſt conjoyned unto him, and then on his part hee by the perſon of the ſpirit is moſt wonderfully united unto us. The Spirit puts forth variety of acts in the ſoul; as it acts us to good workes, tis *the ſpirit of obedience*; as it infuſeth habits of grace, ſo tis *the ſpirit of ſanctification*; as it aſſiſts us continually, and guides us to our end, and witneſſeth favour, 'tis *the ſpirit of adoption*; as it workes feares of death and hell, tis *the ſpirit of bondage*: but as it drawes us from ſin to Chriſt, ſo tis *the ſpirit of union*: and therefore to

imagine union before and without faith by the Spirit, is but a spirit indeed, which when you come to feel it, you shall find it a nothing without flesh, or bones, or sinwes. As our marriage union to Christ must have consent of faith on our part, wrought by the spirit, or else the Lord Jesus is a vaine tutor to us; so now the Spirit on Christs part must apprehend our faith, and dwell in us, who otherwise shall suddenly go a whoring from him: 1 *Pet.* 1. 5. *Eph.* 3. 17.

3. That Vocation is not all one with
3. Sanctification may appeare thus.

1. Vocation is before Justification, *Rom.* 8, 30. But sanctification is not before Justification, as we have proved, and therefore they are not the same.

2. Sanctification is the end of Vocation, 1 *Thess.* 4, 7. therefore it is not the same with it.

3. Faith is the principall thing in vocation: The first part of it being Gods call, the second part being our answere to that call, or in coming at that call: *Jer.* 3. 22. Now faith is no part of Sanctification strictly taken, because it is the meanes and instrument of our Justification and Sanctification. *Acts* 26. 18 Our *hearts* are said *to be purified by faith, Acts* 15. 9. not our lives onely in the acts of holinesse and purity; but

our

our hearts in the habitual frame of them. *I live by the faith of the Son of God*, saith *Paul We passe from death to life by faith*, *John* 5.24. therefore it is no part of our spiritual life; *You will not come to me* (which is faith) *that you may have life*; *Joh.* 5 40. *Joh.* 6.50, 51, therfore faith is the instrumental means of life, and therefore no part of our life: as faith comes by hearing, & therefore hearing is no part of faith, so Justification comes by faith, and therefore is no part of Sanctification; all our life both of Justification and Sanctification is laid up in Christ our head; this life according to Gods great plot shall never be had but by coming to Christ for it. *Heb.* 7. 25. else grace and Christ should not be so much honoured, *Rom.* 4. 16. *it is of faith, that it might be of Grace*; Sanctification therefore is the grace applyed by faith, faith the grace applying; by coming to Christ for it, we have it; and therefore have it not, when first we come.

I am sorry to bee thus large in lesse practicall matters; yet I have thought it not unusefull, but very comfortable to a poore passenger, not onely to know his journies end, and the way in generall to it, but also the severall *Stadia* or Townes hee is orderly to passe through; there is much wisdome of God to be seen not onely in his work, but in his manner and

order of working; for want of which, I see many Christians in these dayes fall very foulely into erroneous apprehensions in their judgements, the immediate ground of many errours in practise; the objections made against what hath been delivered, are for the principall of them answered; the main end, (my beloved) of propounding these things is, that you would look narrowly to your union, Oh take heed you misse not there; if you close with Christ, beleeve in Christ, and yet not cut off from your sin, *viz.* that spirit of resistance of Christ, you are utterly and eternally undone: *this is the condemnation of the world*, not that men love darknesse wholly, and hate light, but *that they love darknesse more then light*; not that *the unclean spirit* is not *gone out*, but that he is not so cast out, as *never to returne* againe; the wound of all men, yea, the best of men that professe Christ, and yet indeed out of Christ, lyes in this: they were never severed from their sinne by all their prayers, teares, feares, sorrowes; and hence they never truely come to Christ: and hence perish in their sin.

Trouble me no more therefore in asking, Whether a Christian is in a state of happines or misery in this condition? I answer, he is preparatively happie, hee is now passing from death to life, though not

not as yet wholly passed: Nor yet, whether there is any saving work before union? I answer, No, for what is said is one necessary ingredient to the working up of our union, as cutting off the branch from the old stock, is necessary to the ingrafting it into the new; indeed, *without faith it is impossible to please God*; nor doe I say that this worke doth *please*, *i.e.* it doth not pacify God, (for that is proper to Christs perfect righteousnesse received by Faith) yet as it is a work of his own Spirit upon us, it is pleasing to him; (as the after-work of Sanctification is) though it neither doth pacify him; nor do I see how this doctrine is any way opposite to the free offer of grace, and Christ, because it requires no more separation from sin, then that which drives them unto Christ; nay which is lesse, that makes them (by the power of the Spirit) not resist, but yeeld to Christ; that he may come unto them and draw them: you cannot repent nor convert your selves; *Be converted therefore*, saith *Peter*, *Acts* 3. 19. *that you may receive remission of sins*, and in this offer the Spirit works; and verily he that can truly receive Christ without that sense of misery as separates him from his sin, (as explained to you) let him beleeve notwithstanding all that which is said; and the God

of heaven speaks peace to him; his faith shall not trouble me, if he be sure it shall not one day deceive himselfe.

Vse 2: Of lamentation for the hardnesse of mens hearts in these times: as it is said, the Lord Jesus *mourned* when he saw *the hardnesse of the peoples hearts, Mark.* 3. 5. are there not some so farre from this, as that they take pleasure in their sinnes, they are sugar under their tongues, as sweet as sleep, nay as their lives? and you come to pul away their limbs, when you come to luck away their sins: though they have broke Sabbaths, neglected prayer, despised the word, hated and mocked at the Saints, been stubborn to their parents, curst and swore, (which made *Peter go out and weep bitterly*) though lustfull & wanton, (which *broke* Davids *bones*) though guilty of more sins then there be mots in the Sun or Starres in Heaven, though their sins be crimson, and fill heaven with their cry, and all the earth with their burthen, yet they mourn not; never did it one hour together: nay they cannot do it; because they will not; if you are weary and loaden, where are your unutterable groans? if wounded and bruised, where are your dolorous complaints? if sick, where is your enquirie for a Physitian? if sad, where are your tears, in the day, in the night, morning and evening alone

alone by your selves, aud in company with others? Oh how great is the wrath of God, hardning so many thousands at this day! whence comes it that Christ is not prized, but from this senselesnesse? name any reason why the blessed Gospel of peace, and all the sweet promises of life are undervailed, but from hence: and what do you hereby poore creatures, but only aggravate your sins, and make those that are little exceeding great in the eyes of God? whence it is that you *treasure up wrath against the day of wrath*, Rom. 2. 2. 3, 4, 5. this hardnesse is that which blunts the edge of all Gods ordinances, whence Gods poor Ministers sit sorrowfull in their closets, seeing all Gods seed lost upon bare rocks; Oh this is the condition of many a man, and which is most fearful, the means which should make the heart sensible, make it more proud and unsensible. *Tyre* and *Sydon*, & *Sodom*, are more fit to mourn, then *Chorazin* and *Capernaum*, that have enjoyed humbling meanes long. Nay, how many bee there that mourn out their mournings, confesse out their confessions, and by their owne humiliations grow more senseless afterward? did we ever live in a more impenitent secure age? wee shall seldome meete with one broken *with* sin, but how few are broken *from* sin also? and hence it is

many a tall Cedar that were set down in the Table book for converted men, once much humbled, and now comforted; stay but a few years, you shal see more dangerous sins of a second growth; one turnes drunkard, another covetous, another proud, another a Sectary, another a very dry leaf, a very formalist; another full of humerous opinions, another laden with scandalous lusts: wo to you that lament not now, for you shall mourn. Dost thou thinke that Christ should ever wipe off thy tears that sheddest none at all? dost thou think to reap in joy, that soweſt not with these showres? verily God will make his word good, *Prov.* 29. 1. *He that hardens his own heart, shall perish suddenly*; heare this you secure sorrowlesse sinners, if ever Gods hand be stretcht out suddenly against thee, in blasting thy estate, snatching away thy children, the wife of thy bosome, the husband of thy delight; in staining thy name, vexing thee with debts and crosses, short and sore, or lingring sicknesses: know that all this comes upon thee for a hard heart: but oh mourn for it now you parents, children, servants the tokens of death are upon you; desire the Lord to breake your hearts for you: ly under Gods hammer, bee not above the word, and suffer the Lord to take away that which grieves him most, even thy

thy stony heart; becausse it grieves thee least: meditate much of thy woful condition, chew that bitter pill; remember death and rotting in the grave, that many are now in Hell for thy sins, that Christ must die, or thou die for the least sin; remember how patient and long suffering the Lord hath been to thee, and how long he hath groaned under thy burthen, that it may be, though hee would, yet hee cannot beare thy load long: Let these things be mused on, that thy heart may be at last sorrowful before it be too late. But oh the sad estate of many with us, that can mourn for any evill, except it be for the greatest, sin and death, and wrath that ly upon them.

Of exhortation: Labour for this sense of misery, this spirit of compunction: how can you beleeve in Christ, that feel not your misery without him? a broken Christ cannot doe thee good without a broken heart; be afflicted and mourne ye sinners, turn your laughter into mourning, tremble to thinke of that wrath, which burnes downe to the bottome of hell, and under which the eternall Son of God swate drops of blood: great sinnes which thou knowest thou art guilty of, cause great guilt, and great hardnesse of heart, and therefore are seldome forgiven or subdued without great affliction of

Vse 3.

ſpirit; they have loaded the Lord long, they muſt load thee. Little ſins are uſually ſlighted, and extenuated, and therefore the Lord accounts them great; and therefore thy ſoul muſt bee in bitterneſſe for them, before the Lord will paſſe them by: it is not every trouble that will ſerve the turne; look that it be ſuch as ſeparates thy ſoul from thy ſin, or elſe it will ſeparate between thy ſoule and God. I know it is not in your power to breake your own hearts, no more then to make the rocks to bleed, yet remember hee that
Eſay. 43. 4. bids thee *caſt up and prepare the way of the Lord*, hee hath promiſed that *every mountain ſhall bee brought low, and the crooked wayes made plain, and the rough ſmooth, and the vallyes filled*: Hee onely can do it for thee; and will do it for ſome, it may be for thee; he that broke the heart of *Mnaſſeh* and *Paul* after their blood and blaſphemies, when they never deſired any ſuch thing, hee can breake thine much more when thou art deſiring him to do it for thee; here are many of you that fear you were never humbled nor burthened enough; I ſay fear it ſtill, fear leſt there be a ſtone in the bottome, not ſo as to diſcourage and drive thy heart from Chriſt, but ſo as to feele a greater need of his grace to ſoften thy heart, and to take thy ſenſeleſneſſe away; the Lord doth

doth purposely command thee *to plow up the fellow ground*, that thou mightest feel thy impotency so to do, and come to him to take it away: every thing will harden thee more and more, until the Lord come and take thy stony heart away by his own hand: all Gods kindnesses will make thee more bold to sinne, and all Gods judgements more fierce and obstinate in sin, unlesse the Lord put to his hand; if *Pharoahs* heart bee softned for a time, it will grow hard again, if the Lord take it not away: The means therfore for thee to get this compunction, is, 1. To feele the evill of thy hard heart; no surer token of reprobation then hardnesse, if continued in; especially for thy heart to grow hard under or after softning means, as it was in *Pharoah*. 2. To look up to the Lord in all ordinances, that he would take it way.

Have not you great cause of abundant thankfulnesse, into whose hearts the Lord hath let in fears and sorrows, concerning your estates? the blinde world looks upon all troubles of conscience as temptations of the devill to despair, and the very way to run mad; but consider what the Lord hath done for you that have such: what if the Lord had left you *without all feeling* as those in *Eph.* 4 19. what if the Lord had smitten you with a *Use 4.*

spirit

Spirit of slumber, as those *Rom:* 11. 8. would not your estate have beene then lamentable? and have you no hearts to acknowledge his unspeakable goodnesse in awakening of you, in shaking thy very foundations? dost thou think that any ever had such a hard heart as thou hast? dost not say so in secret before the Lord sometimes? oh then what rich grace is this to give thee any sense and feeling of thy sin and danger by it, though it be never so little in thine eyes! some thinke these terrours are a judgement; it is true, if they were meerly imaginary, or worldly and desperate; but saith the Apostle, 2 *Cor:* 7. 7. *I thank God I made you sory*. Suppose thy sorrow should be only in regard of the punishment of sin, yet this is the Lords goodnesse to make thy heart so far sensible; that once didst go like a beast to the slaughter, fearing no danger at all; the very means to prize favour from God, is to feele wrath, (as well as sin) and the very reason why the Lord hath let thee feel thy punishment heavy, is, that thy soul might feel the evill of sin, by considering that if the fruits be so bitter, what is then the cause? bee not therefore weary of thy burthen, so as to thinke the Lord powres out his vengeance on thee while thy trouble remains; oh consider that this is the hand of the Lord Jesus, and

Jer, 30, 15

that

that he is now about to save thee, when he comes to worke any compunction in thee; especially such, as whereby he doth not only cut thy heart, with feares and sorrows, but cut thee off from thy sin; so far onely as humbles thee and drives thee to the Lord Christ to take them away. And so I come to the third particular of Humiliation.

SECT. IV.

The third Act of Christs power, which is Humiliation.

THe Lord Jesus having thus broken the heart by compunction, is not like a foolish builder that leaves off his work before he hath fully finished it, and therefore having thus wounded a poore sinner, hee goes on to humble him also; for though in a large sense a wounded contrite sinner is an humble sinner, yet strictly taken there is a great difference between them; and therefore, he is said *to dwel with the contrite and humble. i. e.* not onely with those that bee wounded with sin, but humbled for sin; although it is certaine the soule is seldome or never effectually wounded, but it is also humbled at the same time. A man may bee wounded Isay 57. 16.

wounded sore even unto death, and yet the pride of the man is such that hee will not fall down before him that smites him, so it is with many a poore sinner, the Lord hath sorely wounded him that hee will resist no more, yet hee will rather fly to his duties to heal him, or dye alone and sink under his discouragements, then stoop: Oh beloved, man must downe before the Lord Christ will take him up: and therefore in *Isay* 40.5,6,7. *the glory of the Lord* is promised *to be revealed*; but what meanes must bee used for this end? *Cry*, saith the Lord; *what should* I *cry*? saith he, the Lord answers that *all flesh is grasse*, and that the *glory of it fades*, and that *the people* are this *grasse*, *i. e.* not onely that mens sinnes are vile, but that themselves also are grasse, nay their glory and excellency is withering and fading; and therefore not only mountains must be pulled downe, but all flesh and the glory of it wither, before the Lord shall be revealed.

I shall briefly open these four things:

1. What is this Humiliation.
2. What need there is of it.
3. What means the Lord useth to work it.
4. What measure of it is here required.

What is this Humiliation?

Lock

Look as pride is that sinne, whereby a man conceited of some good in himselfe, and seeking some excellency to himselfe, exalts himself above *God*; so Humiliation (in this place) is that worke of the Spirit, whereby the soul being broken off from self conceit, and self confidence in any good it hath or doth, submitteth unto, or lyeth under *God*, to bee disposed of as he pleaseth, 1 *Pet.* 5, 6 *Lev:* 26. 41. That look as compunction cuts the sinner off from that evill that is in him, so humiliation cuts it off from all high conceits, and self-confidence of that good which is in him, or which he seeks might be in him, and so the soul is abased before God. 1. Answ.

What need or necessity is there of this? Because,

1. When the Lord hath wounded the hearts of his Elect, this is the immediat work of their hearts, (if the Lord prevent them not by his grace, as many times he doth) they looke to what good they have, or if they finde little or none, they then seeke for some in themselves, that thereby they may heale their wound, because they think thus, that as their sins have provoked God to anger against them, so if now they can reforme and leave those sins, or if not, repent and bee sorry for them, if now they pray, and hear, 2. Answ.

heare, and do as others do, they have some hope that this will heal their wound, and pacifie the Lord towards them; when they see there is no peace in a sinfull course, they will therefore try if there be any to be found in a good course: And look as *Adam* when hee saw his owne shame and nakednesse, hidde himself from God in the bushes, and covered his nakednesse with fig-leaves; so the soule not being able to indure to see its owne nakednesse and vilenesse, not knowing Christ Jesus, and he being farre to seek, doth therefore labour to cover his wickednesse and sinfullnesse which now hee feels by some of these fig-leaves. And hence *Micah* 6.7. they enquire *wherewith they should come before the Lord*, should they bring *rivers of oyle*, or *thousands of lambs*, or *the first born of their body to remove the sin of their soul*? *Paul* did ac-
Phil. 3.7. count these duties *gain*, and set them at a high rate, because he thought that God did so himselfe: When the Lord hath wounded the soul, the first voice it speaks is, What shall I doe? Doe? saith Conscience, leave thy sins, do as well as others, do with all thy might and strength, pray, hear, and conferre. God accepts of good desires, and requires no more of any man but to do what hee can. Hence the soule plyes both oares, though against winde

winde and tide, and ſtrives, and wreſtles with his ſinnes, and hopes one day to bee better, and here he reſts. And obſerve it, looke as ſin is his greateſt evill, ſo the caſting away of his ſins, and ſeeking to be better is very ſweet to him; and being ſo ſweet, reſts in what hee hath, and ſeeks for what he wants, and ſo hopes all will be well one day, and ſo ſtayes here; although (God knowes) it bee without Chriſt, nor cannot reſt on him, though he hath heard of him a thouſand times. And hence it is, if they cannot doe any thing to eaſe themſelves, then their hearts ſink, or it may be quarrel with God, that he makes them no better. But beloved, it is wonderfull to ſee how many times men reſt in a little they have, and doe.

2. But whiles it is thus with the ſoule, hee is uncapable of Chriſt; for hee that truſts to other things to ſave him, or makes himſelf his own Saviour, or reſts in his duties without a Saviour, hee can never have Chriſt to ſave him, *Rom.* 9. 32 it is ſaid, the Jews loſt Chriſts righteouſneſſe, *becauſe they ſought it not by faith*, but ſought ſalvation by their own righteouſneſſe. *He that maketh fleſh his arme*, (as all duties and endeavours of man be, when truſted to) the Lord ſaith *Curſed be that man*, *Jer.* 17. 5. 6. Onely the Lord doth not leave his Elect here; hee

he that is married unto the Law, *Rom.* 7 cannnot be matcht unto Christ, till hee be first divorced, not from the duties themselves, but from trusting to them, and resting in them. And therefore saith Gal. 2. 19, *Paul, I through the Law am dead to it, that I might live unto God.* He that trusteth to riches cannot enter into the kingdome of heaven, no more then a Camel throgh a needles eye, becaus it is too big for so narrow a room; so he that trusteth to his duties and abilities, is too big to enter in by Christ, the Lord must cut off this spirit, and lay it low, and make it stoop as vile before God, before it can have Christ in this estate; the Lord must not only cut it off from this selfe-confidence in duties, but also so far forth as that the soule may lye under God, to be disposed of as he pleaseth. And the reason is, becaus such a soul as is unwilling to stoop is unhumbled; and hee that is so, doth not only on his part resist God, but the Lord also resists him. *James* 4. 7. 8. And hence you shall observe, many one hath laine long under distresse of conscience, becaus they have either rested in their duties which culd not quiet, or becaus they have not so cast off their confidence in them, so as to ly down quietly before God, that he may do what he will with them; being so long objects of

God's

Gods resistance, not of his grace.

3. Answ. By what means doth the Lord work this?

In general, by the Spirit, immediatly acting upon the soule; for after a Christian is in Christ, he hath by the habite of humility, and the vertue of faith, some power to humble himselfe; but now the spirit of Christ doeth it immediatly by its own omnipotent hand, else the proud heart would never down: For we are first *created in Christ* (which is by Gods omnipotent immediat act) *unto good works*, before wee do from our selves, or by the power of faith but put forth good works, *Eph.* 2. 10. These acts of selfe-confidence may not bee stirring in all Christians; but in all men there is this frame of spirit, never to come to Christ, if they can make any thing else serve to heal them or save them; & therefore the Spirit cuts off this sinful frame in part in al the elect; he shews the roughnes and pride of spirit off, that it may lye still upon the foundation it is now preparing for. Now though the Spirit works this, yet tis not without the Word; the Word it works chiefly by, is the *Law*, *Gal.* 3. 19. *I through the Law am dead unto it, i. e. c.* from seeking any life or help from it) *that I might live unto God.* Now the Law doth this by a four-fold act.

1. By discovering the secret corrupti-

ons

ons of the soule in every duty, which it never saw before; It once thought, I shall perish for my sinne, if I continue therin, without confession of them, or sorrow for them; but it also did think that this confession, sorrow, and trouble for sin will serve to save it, and make God to accept of it; but the Law (while the soule is earnestly striving against his sin) discovering that in all these there is nothing but sin, even secret sins it did never see before, hereupon it begins thus to thinke, Can these be the means of saving of mee, which being so sinfull, cannot but be the very causes of condemning of mee? I know I must perish for the least sin; and now I see that in all I do, I can do nothing else but sin. What made *Paul alive without the Law*? You shall finde, *Rom.7.7.* it was because hee did not know that *lust*, or the secret concupiscences and first risings of the soul to sinne, were *sin*: he saw not these secret evils in all that which he did: and hence hee rested in his duties as one alive without Christ, but the Lord by discovering this, let him see what little cause he had to lift up his hand, for any good he did: So it is here, when the soule sees that all its righteousnes is a menstruous cloth, polluted with sin; now those duties which like reeds it trusted to before, run into the

the hand, nay heart of a poor sinner; and therefore now it sees little cause of resting on them any longer: now it sees the infinite holinesse of God by the exceeding spiritualnesse of the Law, it begins to cry out, How can I stand or appeare before him with such continuall pollutions?

2. By irritating or stirring up of originall corruption, in making more of that to appear then ever before; that if the soul thinks, all I doe is defiled with sin, yet my heart is good, and so it rests there; the Lord therefore stirs that dunghill, and lets it see a more hellish nature then ever before, in that the holy and blessed command of God (to its feeling) makes it worse, more rebellious, more averse from God; *When the commandement came, sin revived*, saith *Paul*, and that *which was for life, was death to him, sin taking occasion by the Law*; and hence *Paul* came *to bee slain and dye* to all his self confidence. It was one of *Luthers* first positions in opposing the Popes indulgences, that *Lex & voluntas sunt duo adversarii sine gratia irreconciliabiles*; for the Law and mans will meeting together, the one holy, the other corrupt, make fierce opposition when the soule is under any lively work of the law; and by this irritation of the Law, the Lord hath

Rom. 7. 9, 10, 11.

hath this end in his Elect, to make them feel what wretched hearts they have, because that which is in it self a meanes of good, makes them (throgh mans corruption) more vile to their feeling then ever before; and hence come those sad complaints on a soule under the humbling hand of Christ, I am now worse then ever I was, I grow every day worse and worse, I have lost what once I had, I could once pray, and seek God with delight, and never well but when one duty was done, to bee in another, but now, I am worse, all that joy and sweetnesse in seeking of him, and in holy walking is gone; I could once mourne for sinne, but now a hard heart takes hold of me, that I have not so much as a heart to any thing that is good, nor to shed a tear for the greatest evill. It is true, I confesse you may grow (to your feeling) worse and worse, and it is fit you should feel it that the Lord hereby might pull down your proud heart, and make you ly low it is the Lords glorious wisdom to wither all your flowrs, which refreshed you without Christ, that you might feel need of him, and therefore I say the Lord pulls away all those broken planks that soule once floated and rested upon, that the soul may sink in a holy despair of any help from any good it hath; the Lord

shak

shakes downe all building on a sandy foundation: and then the soule cryes out, It is ill resting here.

3. By loading, tyring and wearying the soule by its own indeavours, untill it can stir no more; for this is in every man by nature, when hee sees that all hee doth is sinfull, and all he hath, his heart and nature to be most sinfull; yet he will not yet come out of himself, because hee hopes though he be for the present thus vile, yet hee hopes for future time his heart may grow better, and himselfe doe better then now: and hence it is that hee strives, and seeks, and indeavours to his utmost to set up himselfe againe, and to gaine cure to all his troubles by his duties: Now the Law whose office is to command but not to give strength, and the spirit that should give strength withdrawing it selfe, because it knowes the the soule would rest therein without Christ, hence it comes to passe that the soule feeling it self to labour only in the fire, and smoak, and to bee still as miserable and sinfull as ever before, hereupon it is quite tyred out, and sits downe weary, not only of its sin, but of its work, and now cryes out, I see now what a vile undone wretch I am, I can do nothing for God or for my self, only I can sin and destroy my self; all that I am is

vile

vile, and all that I do is vile, I now see that I am indeed poor, and blinde, and miserable, and naked; and the truth is, beloved, here comes in the greatest dejections of spirit, for when the Lord smits the soule for sinne, it hopes that by leaving of sin and doing better, it may doe well; but when it sees that there is no hope here of healing the breach betweene God and it self, now it falls low indeed, and I take this to bee the true meaning of *Math.* 11. 28. *Te that labour, i.e.* You that are wearied in your own way, in seeking rest to your soules by your own hard labour or works (as the word κοπιῶντες signifies) and are tyred out therein, and so are now laden indeed with sin and the heavy pressure of that, finding no ease by all that which you do; *come to me*, saith Christ, *and you shall* then *finde rest unto your souls:* the Jews seeking to establish their own righteousnesse, seeking, I say if by any means they might establisht it, lost Christ, the Lord therefore will make his elect know they shall seek here for ease in vain: and therefore tyres them out.

4. By clearing up the equity and justice of God in the Law, if the Lord should never pitty nor pardon it, nor shew any respect or favour to it; for this is the frame of every mans heart, if he can

cannot finde rest in his duties and endeavours, as he once expected he should, but sees sin and weakneſſe, death and condemnation wrapping him about (like *Jonahs* weeds) in all he doth, then his heart sinkes, and quarrels, and falls off farther from Christ by discouragement, and growes secretly impatient that there should bee no mercy left for him, because it thinks now the Lords eternal purpose is to exclude him, for if there were any thoughts of peace toward him, he should have found peace before now, having so earnestly & frequently sought the Lord, and having done so much, and forsaken his sinfull wayes, according to his own commandement from him; and hence it is, you shall finde it a certaine truth, that the soule is turned back as far from God by sinking discouraging sorrowes for sin, as ever it was in a state of security by the pleasures of sin, and hence sometime it thinks it is in vaine to seeke any more, and hence leaves off duties, and if cõscience force it to them, yet it sinks again because its foot is not stablisht upõ the rock Christ, but upon the weaknes of the wates of its own abilities and indeavours; what therefore should the soul do in this case, to come to God? it knows not, it cannot fly from him, it dare not, it shall not; the spirit therefore by revealing how

equall and just it is for the Lord never to regard or look after it more, because it hath sinned and is still so sinfull, makes it hereby to fall downe prostrate in the dust before the Lord, as worthy of nothing but shame and confusion, and so kisseth the rod, and turns the other cheek unto the Lord even smitting of him, acknowledging, if the Lord shew mercy it will be wonderfull, if not, yet the Lord is righteous, and therefore hath no cause to quarrell against him for denying speciall mercy to him to whom hee doth not owe a bit of bread. And now the soule is indeed humbled, because it submits to be disposed of, as God pleaseth; thus the Church in her humiliation, *Lam.* 3. 21. having in the former part of the Chapter *drunk the wormwood and the gall*, at last lyes down and professeth, *it is the Lords mercy it is not consumed;* and *verse* 19. *he puts his mouth to the dust if there may be any hope*: and *verse* 39 *why should a living man complain for the punishment of his sinne?* You thinke the Lord doth you wrong, and neglects your good and his own glory too, if hee doth not give you peace and pardon, grace and mercy, even to the utmost of your asking, and then thinke you have hence good cause to fret and sinke, and be discouraged: No, no, the Lord wil pul down those mountains,

those

those high thoughts, and make you lye low at his feet, and acknowledge that it is infinite mercy you are alive, and not consumed; and that there is any hope or possibility of mercy, and that you are out of the nethermost pit: and that if he should never pitty you, yet hee doth you no wrong but that which is equall and iust, and that it is fit your sinfull froward wills should stoop to his holy, righteous, and good will, rather then that it should stoop and bee crooked according unto yours. Beleeve it brethren, *he that judgeth not himself* thus, *shall be judged of the Lord*, how can you have mercy that will set your selves up in Gods Soveraigne Throne to dispose of it, and will not ly down humbly under it, that it may dispose of you? for are you worthy of it? hath the Lord any need of you? have you not provoked him exceedingly? was there ever any that dealt worse with him then you? Oh beloved lye low here, and learn of the Church, *Micah.* 7. 9 *I will bear the indignation of the Lord because I have sinned against him.* It was a most blessed frame of Spirit in *Aaron*, when he saw Gods hand against him in cutting off his children, *and* Aaron *held his peace*; so if the Lord should cast thee off, or cut thee off never take pleasure in such a polluted broken vessel

1 Cor. 11, 31.

Levit. 10, 3

unfit for any use for him, hold thou thy peace; quarrel not, be silent before him, and say as they did, 2 *Chron.* 12. 5. *The Lord is righteous, but I am vile; let him do with me what seemes good in his own eyes*: And thus the Lord Jesus by the Law doth dead the soul to the Law, until it be made to submit like wax, or like clay to the hand of the potter, to frame it a vessel to what use he pleaseth; and as the Apostle most excellently, *Rom.* 7. *divorceth* it from its first *husband*, (*i.* e. Sin and the Law) that it may be *married unto Jesus Christ*. In a word, when the Lord Christ hath made the soule feel not only its inability to help it self, and so saith as *Paul*, *Galat.* 2. 20. *It is not I*, but also its own unworthinesse, that *the Lord should help it*, and so cryes out with *Job*, *behold I am vile*: now at this instant 'tis *vas capax*, a vessell capable (though unworthy) of any grace, *Jam.* 4. 6.

4. The last Question remaines, What measure of Humiliation is here necessary?

Answ. Looke as so much conviction is necessary which begets compunction, and so much compunction as breeds humiliation; so, so much humiliation is necessary as introduceth faith, or as drives the soule out of it selfe unto Christ: for as the next end of conviction is compunction,

and

and that of compunction is humiliation, so the next end of humiliation is faith, or comming to Christ, which wee shall next speak unto. And hence it is that the Lord calls unto *the weary and heavy laden* to *come* unto him, *Matth*: 11.27. So much as makes you come for rest in Christ, so much is necessary, and no more. If any can come without being thus laden and weary in some measure, let them come and drink of the water of life freely; but a proud heart that will make it selfe its own Saviour, will not come to the Lord Jesus to be his Saviour; hee that will be his own Physitian, so long cannot send out for another. Nay let me fall one degree lower, if the soule cannot come to Christ, (as who feel not themselves unable when the Lord comes to draw?) and find not the Lord Jesus comming unto them, to draw them and compell them in; yet if the soule be so far humbled, as not to resist the Lord by quarrelling with him, and at him, for not coming to him, as unworthy of the least smile, as worthy of all frownes; verily the Lord will come to it, and no more is requisite then this, and thus much certainly is; for thus the whole Scripture runs, *He gives grace to be humble.* James 4.6. *I dwell with the contrite and humble*, Esay 57. 16. *The poor afflicted shall not alway be forgotten.*

Psal. 9, 12:18. When their *uncircumcised hearts were humbled*, so as to *accept of the punishment of their iniquity*, the Lord then *remembers his Covenant*, Lev 26. 41. 42. Conceive it thus: There can bee no union to Christ, while there is a power of resistance and opposition against Christ. The Lord Christ must therefore in order of nature (for I now speak not of order of time) first *remove re prohibens*, remove this resistance before he can, and that hee may, unite. I doe not mean resistance of the frame of grace, but (as was said) of the Lord of grace, when he comes to work it.

Now there is a double resistance, or two parts of this resistance, like a knife with two edges.

1. A resistance of the Lord, by a secret unwillingnesse that the Lord should work grace: Now this the Lord removes in compunction, and no more brokennesse for sin or from sin is necessary there then that.

2. A resistance of the Lord by sinking discouragements, and a secret quarrelling with him, in case the soule imagines he will not come to work grace, or manifest grace Now this the Lord takes away in humiliation; and no more is necessary here, then the removall of the power of this which makes the soule in

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the seuse of its owne infinite vilencsse and unworthyncsse not to quarrell at the Lord, and devil-like grow fierce and impatient before and against the Lord, in case he should never help it, never pitty it, never succour it, *the Lord will not forsake for ever*, if the fowle thus *lies down, and puts its mouth in the dust*, Lam. 3.30,31. Which consideration is of unspeakeable use and consolation to every poore empty nothing, that feels it selfe unable to beleeve, and the Lord forsaking it, from helping it to beleeve. And I have seen it constantly, that many a chosen vessell never have been comforted till now, and ever comforted when now; they never knew what hurt them till they saw this, and they have immediatly felt their hurt healed, when this hath beene removed. In comforting Christians under deep distresse, tell them of Gods grace and mercy, and the riches of both, you do but torment them the more, that there should be so much, and they have no part nor share in it, and thinke they never shall, because this is not the immediate way of cure; tell them rather when they are full of these complaints, that they are as they speak, vile and sinfull, and therefore worthy never to be accepted of God, and that they have cause to wonder that they have their lives, and are on this side

hell, and so turne all that they say to humiliation and self-loathing; verily you shall then see, if the Lord intends good, he will by this doe them good, and the weakest Christian that cannot come to Christ, you shall see first or last shall see cause to lye down, and be silent, and not quarrell though the Lord should never come to him. And that this is necessary, may appear thus; Otherwise.

1. The Lord should not advance the riches of his grace; the advancement of grace cannot possibly be without the humiliation and abasement of the creature; the Lord not only saves, but calls things that *are not*, that no *flesh might glory*, 1 *Cor.* 1. 28, 29.

2. Otherwise the Lord should not be Lord and disposer of his own grace, but a sinfull creature who quarrels against God, if it be not disposed of, not as the Lord will, but as the creature will. If a stranger comes to our house, and will have what he wants, and if he hath not, he quarrels and contends with the master of the house, what would he say? Away proud begger, dost thou think to be lord of what I have? dost draw thy knif to stab me? if I do not please thee and give thee thy asking? no, thou shalt know that I will doe with my own as I see good; thou shalt lye down on the dust

of.

of my threshold before I give thee any thing: So it is with the Lord. *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.* It is his principall name, *I will bee mercifull to whom I will be mercyful*, and therefore if you will not beleeve me, yet beleeve the Lords oath *Esay* 55. 23. *Unto me shall every knee bow*: and do you come to lord it over him, and quarrell, and fret, and sink, and grow sullen and vex, if the Lord stoop not unto your desires; No, no, you must and shall ly upon his threshold, nay he will make thee lay thy neck upon the block, as worthy of nothing but cutting off, and then when this *valley is filled, all flesh shall see the glory of the Lord*, Esay, 40. 5.

Thus humiliation is necessary in this measure mentioned. Not that I deny any subsequent humiliation, after a Christian is in Christ, arising from the sense of Gods favour in Christ, then which nothing makes a Christian of an evangelicall spirit more ashamed of himself, yet I dare not exclude this, which is antecedent, arising from the spirit of power immediatly subduing the soul to Christ, that it may be exalted by Christ, 1 *Pet.* 5. 6. It is true, all things that pertain to life and godlinesse are received by faith, 2 *Pet.* 1. 3. yet faith it selfe is a saving

work, which is not received by another precedent faith. Faith therefore is to bee excepted, not onely as begotten in us, but as it is in the begetting of it in the conviction and humiliation of every sinner.

Vse 1: Hence see what is the great hinderance between the mercy of God, and the soul of many a man, if it be not some sin and hardnesse of heart under it, whereby hee cares not for Christ to deliver him, then tis some pride of spirit arising from some good he hath, whereby hee feels no need of Christ, hoping his own duties shall save him, or else is above Christ, and not under him, willing to be disposed of by him. And hence the Lord makes this the high way to mercy, *Levit.* 26, 40. if first they shall *confesse their sin*, secondly, *humble themselves*, (both which I know the Lord must work) then *he will remember his Covenant*. Look as it is with a vessell before it can be fit for use, it must first passe throgh fire, and the earth and drosse severed from it, then it must bee made hollow and empty, which makes it *vas capax*, a vessel capable of receiving that which shall be powred out into it; if, (O Brethren) the Lord hath some vessells of glory which he prepares before-hand, and makes capable of glory, *Rom:* 9, 21, 22, if the Lord doth not sever you from sin in compunction, and empty you of your

selves

selves in humiliation, you cannot receive Christ, nor mercy, you cannot hold them, and if ever you misse of Christ by faith, your wound lies here. How many bee there at this day, that were once profane and wicked, but now by some terrours and outward restraints upon them, they leave their sinnes, and say they loath them, and purpose never to runne riot as they have done, and hence because they thinke themselves very good; or to have some good they fall short of Christ, and are still in the gall of bitternesse, in the midst of all evill? It were the happinesse of some men, if they did not thinke themselves to have some good, because this is their Christ. Oh you that live under precious means, and have many feares, you may perish and bee deceived at the last; But why do you fear? I know you will answer, Oh some secret unknowne sin may be my ruine: It is true, and you do well to have a godly jealousie thereof. But remember this also, not only some sin, but some good thou thinkest thou hast, and restest in without Christ, and lifting thee up above Christ, may as easily prove thy ruine, because a mans owne righteousnesse rested in, doth not onely hide mens sin, but strengthens them in some sin by which men perish: *Trusting to ones own righteousnesse* and *committing*

ting iniquity are couples, *Ezek.* 33. 13. Nor do I hereby run into the trenches of that wretched generation of the Familists, denying all inherent graces, evidence of favour from any Christian obedience, or sanctification in holy duties; or that a Christian should profanely cast off all duties, because they cannot save themselves by them; No, no, the Lord will search with candles one day for such sons of darkneſſe, and exclude such *foolish virgins* that have neither *oyle* in their veſſels, nor *light* in their lamps: I onely ſpeak of that good, that righteouſneſſe which is reſted in without Chriſt, and lifts up men above Chriſt, which is indeed and in truth is not true righteouſneſſe, but only a true ſhadow of it. And therefore as *Beza* well obſerves from *Rom.* 9. 32. *Why did not* Iſrael, *that followed after righteouſneſſe attaine it? Becauſe they ſought it not by faith, but as it were by the works of the law;* they were not fruits of ſincere obedience to the *Law*, but *as it were* the works of the *Law*; now this, ſaith the Apoſtle, verſe 33. *is the ſtumbling ſtone in Sion. Chriſt* will have all fleſh vaile, and be ſtript naked, and made nothing before him, before they ſhall ever be built upon him; now this men ſtumble at, they muſt bring ſomething to him, they will not be vile,

emptines,

emptines, & nothingnes that hee may be all to them; verily observe your selves & you shal find, if there be little humiliation there is litle of Christ, if much humiliatiõ much of Christ; if uncõstant humiliatiõ, uncertain fruition of *Christ*; if reall humiliation, reall possesion of *Christ*, if false humiliation, imaginary fruition of *Christ*. know it, you cãnot perish if youfal not short here, you must perish if you do.

Bee exhorted therefore to lye downe in the dust before the Lord, and under the Lord; nay intreat the Lord that he wold put thee upon his wheele, and mould thy heart to his will; why will you rest in any good you have? Oh remember thy Father was a *Syrian* ready to perish; and thy self polluted, an infinit endlesse evil. What ever good thou dost, is it not a polluted *stream*, of a more polluted *spring*? Nay, suppose the spirit works any good in thee, yet is it not polluted by thy unclean heart? Nay, suppose any actions should be perfect, yet remember the Lord spared not the Angels that sinned; perfection present cannot satisfie Justice for pollution past. Cry out therefore and say, Oh Lord, now I see not onely that my sins is vile, but that my selfe and all my righteousnesse is vile also; and now though the Lord stands at a distance; speaks no peace, hears no prayers, yet be-

Vse 2

cause

cause thou art very vile, lye down under him, that if he will, hee may tread upon thee, and thereby exalt himself, as well as lift thee up, and exalt thee. Be not careleſſe whether the Lord help or no, but bee humble, not to quarrel in caſe he ſhould not; For,

1. Suppoſe thou art not onely miſerable, but ſinfull, and the Lord (thou ſayſt) takes it not away, yet remember that to quarrel with God, for withdrawing his hand is a ſin alſo *Lam.* 3, 39: and wilt thou adde ſin to ſin?

2. Why art thou quiet and ſtill when the Lord denyes thee any common mercy? Is it not becauſe the Lord will have it ſo? Now look as we ſay of him that hates ſin as ſin, that he hates all ſin; ſo he that is meekned with Gods good pleaſure in any one thing, becauſe of his good pleaſur in it, upon the ſame ground will at leaſt deſire to ſtoop in every thing. Suppoſe therefore it be the Lords good pleaſure to deny thee mercy, I grant you muſt pray for it, yet with ſubmiſſion to the good will of the Lord, ſaying, The Lords will is good, but mine is evill; otherwiſe, thou haſt no meekeneſſe in any thing, that art not meekly ſubject to his wil in every thing.

3. The greateſt pride that is in a man, appeares here; for ſuppoſe the Lord

ſhould

should deny thee bread, or water, or clothes, was it your duety to murmur now; nay, was it not pride, if the heart would not lye down, and say, Lord *I* am worthy to have my bread pluckt from my mouth, and my clothes from my back. Now if it be pride to murmur in case the Lord denyes you smaller matters, the offalls of this life dost not thou see that its far greater pride for thee to sink and quarrel with him, if he denyes thee greater, and the things of another life? is hee bound to give thee greater, that doth not owe thee the least? Suppose a begger murmur at thy door, if thou doest deny him bread, or a cup of drink, wilt thou not account him a proud stout begger? but if thou givest him that, and then hee quarrell and murmur at thee because thou doest not give him a thousand pound, or thy whole estate, when he asks it, will you not say, I never met with the like insolency? the Lord gives you your lives, blessed be his name, but you aske for treasures of grace and mercy, thousands of pounds, Christ himself and all that he is worth, and the Lord seemes to deny you, and now you sinke, and grow sullen, and discontent, and quarrell, and murmur at God, not directly, but secretly and slily; may not the Lord now say, Was there ever such pride and insolen-

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cy? And therefore as Christ spake of himself, *John* 12. 24. 25. *As corne of wheat cannot live unlesse it dye first*; so know it, you shall never live with Christ, unlesse you die and perish in your selves, unlesse you be sowne and lye under the clods of your own wretchednes, faith will never spring up in such a soule. As tis in burnings, the fire must bee first taken out, before there can be any healing; so this impatient spirit which torments the soul, must first be removed, before the Lord will heal thee.

4. Consider the approaching times? I do beleeve the Lord at this day is comming out to shake all nations, all hearts, all consciences, all conditions, and to tear and rend from you your choisest blessings, peace and plenty, both externall and eternall also; for there is need of it, our age growes full, and proud, and wanton, a mans price is fallen in the market, unlesse his locks and new fashions commend him to the world. Oh consider when God comes to rend all from you, then you may finde a need of the exercise of this duty; it may be the time is comming wherein you shall have nothing to support your hearts, you shall finde rest in no way but this, I know assurance of Gods love may quiet you, but what if the Lord shake all your foun-

dations;

dations and deprive you of that? what will you do then? and therefore as *Zephany chap*, 2. 3. having foretold of the evill day, cryes out unto his hearers, *Seeke meekneſſe ye meek of the earth*, ſeek meekneſſe, ſo ſay I to you: for you will find all little enough. Come down from thy throne and be the footſtoole and threſhold of Chriſt Jeſus, before the dayes of darkneſſe come upon you; bee content to be a cipher, a ſtepping-ſtone, the very offall of the world.

But you will ſay, Wherein ſhould I expreſſe this humiliation & ſubjection? Quer.

Be highly thankfull for any little the Lord gives, *Lam*, 3. 22, 23. Anſw.

Be humble and judge thy ſelf worthy of nothing when the Lord denyes; and verily you ſhall find the Lord Jeſus ere long ſpeaking peace unto you, and giving you reſt in his boſome, that now art quietly contented to lye ſtill at his feet. 2.

For ſome helps thereunto.

1. Remember whoſe thou art, *viz.* the Lords clay, and he thy potter, and therefore may do with thee *what he will*. *Rom.* 9. 20.

2. Remember what thou art, *viz.* a polluted veſſel; a kinde of infinite endles evill, as I have oft ſaid; ſee the picture of thy own vileneſſe in the damned in hell who are full, and ſhall through all eternity

nity powre out all maner of evill. *Joh.* 40.3.4.

3. Remember what thou hast been, and how long thou hast made warre against Christ with all thy might, and heart, and strength; why should the Lord therefore choose thee before others. *Jer* 3.5. when as, (aske thy conscience) was there ever such a wretch since the world began as thou hast been?

4. Remember what thou wilt bee; fit for no use to Jesus Christ, good for nothing but to pollute his holy name when thou medlest with it; and why should the Lord take up such a *dry leaf*, *Isay* 64.6. and breath upon such *a dry bone*?

5. Remember how good the Lords will is even when it crosseth thine; hee shal have infinite glory by all his denials to thee of what thou wouldst, he shall gain that, though thou losest thy peace and quietnesse, that good which thy foolish sinfull will desires at his hand; *John* 12.27.28. and if so blessed be his name, let God live, but let man die and perish, that he may be exalted of vile man.

6. Remember the sweet rest thou shalt have by this subjection to the Lord, nothing is mans crosse, but mans will; a stubborn will like a stubborn heifer in the yoak galls and frets the soul: *Learne meeknesse*, saith our Saviour, *of me in ta-*

king

king my yoak on you, and then *you shall finde rest*: Hell would not be hell, to a heart truely humbled. Sometimes you finde inlargements, then you are glad; sometimes none, then you sink; sometimes you have hope of mercy, then you are calme; somtimes you lose your hopes, then the Sea works; when the Lord pleaseth you, then you are well, but if a little crosse befall you, then your spring is muddy, and a little thing troubles: Oh be humble and vile in thine own eyes: and verily such uncertaine fits of peace and trouble are done, and the dayes of all your mourning are now ended.

Of thankfullnesse, to all those whom the Lord hath truly humbled; Time was, when the Lord first convinced you, that so long as you could make any shift, find rest in any duties, you would never ly down at Christs feet, now the Lord might have left you to have stumbled at that stumbling stone, and to have stucke in those bushes, but you may see that the Lord will save you even then when you would not be saved by him; and especially take notice of two passages of Gods dealings with you, wherein usually you finde matter of discouragement, rather then of acknowledgement of Gods goodnesse to you therein. Vse 3.

1. That the Lord hath withdrawne all

all feeling of any good, which it may bee once you felt, and that the Lord hath let out more of the evill of your hearts then ever you imagined was in them, nay so much evill that you think there is none like unto you, who hast now no heart nor power to stir, thinke, desire, wil, or do any thing that is good: Oh blesse the Lord for this, for this is Gods way to humble, and empty, and make thee poore; the Lord saw (though it may bee you did not) that you rested in that good you felt, and was or would bee lifted up by these, and therefore the Lord hath broke those crazy crutches, famisht now, brought you down to nothing, made you like dry desarts; all the hurt the Lord aimeth at in this, being only to humble you, and though these desertions be bitter for the present, yet that by these he might *do you good in your latter end.* Oh bre-
Deut. 8. 19 thren the Apostle stands at a stay and desires the *Corinthians* to consider *To see your calling,* saith hee, 1 *Cor.* 1. *Not many mighty, not many wise, but things that are not doth hee call, that no flesh might glory: The Lord* saith *Moses, Deut.* 8, 2, 3. *suffered thee to want,* (that was the first) and then *fed thee, that he might prove thee, and humble thee; remember* this saith he: So say I to you, remember this mercy, that when the Lord makes you

you worst of all (not really, but) in your own eyes, that then the Lord is about this glorious work.

2. That the Lord hath kept you (it may be a long time too) from sight and sense of his peculiar love; one would wonder why the Lord should hide his love so much, so long, from those to whom hee doth intend it; the great reason is, because there is in many a one, a heart desirous of his love, and this would quiet them if they were sure of it; but they never came to be quieted with Gods will, in case they think they shall never partake of his love: but are above that, oppose and resist and quarrell with that, unhumbled under that; the Lord therefore intending to bestow his favour only upon a humbled sinner, hee will therefore hide his face untill they lye low, and acknowledge themselves worthy of nothing but extremitie of misery; unworthy of the least mercy: The people of God, *Lam.* 1. 16. cry out that *the comforter which should refresh their soul, was far from them*; what was Gods end in this? you shall see the end of it, *vers.* 18. *the Lord is righteous*, (here the Church is humbled) *for I have rebelled*; or (as *Sanctius* reads it) *I have made his mouth bitter*, that the Lord speaks no peace to me, but bitter things. The cause is in my own self, and therfore

if

if he never comfort me, nor speak a good word unto me, yet he is righteous, but I am vile: and you will find this certain, that as the Lord therefore humbles that he may exalt, so the Lord never refuseth to exalt (in hiding his face) but it is to humble. And is this the worst the Lord aimes at, and will you not be thankfull? why are you then discouraged when you find it thus with you? do not say the Lord never dealt thus with any as with me; suppose that, the reason then is, because the Lord sees, never had any such a high heart as thou hast; but oh be thankfull, that notwithstanding this, hee will take the paines to take it down.

Thus much for Humiliation, I come now to the fourth & last, which is Faith.

SECT. V.

The fourth and last Act of Christs power, is the work of Faith.

THe Lord having wounded and humbled his Elect and laid them downe dead at his feet, they are now as unable to beleeve as they were to humble their own soul's, and therefore now the Lord takes them up into his owne armes, that they lean and rest on the bosome of their beloved

beloved by faith. After *Joseph* had spoken roughly to his brethren, and thereby brought the blood of their brother to remembrance, and so had humbled them; then he can contain no longer, but discovers himself to them, and tells them, I am *Joseph* whom you wickedly sold, yet fear not; so doth our Saviour carry it towards his Elect; when he laid them low: Now is the very season for him to advance the glory of his grace, hee cannot now contain himself any longer; but having torn and taken away that vaile of sin and of the law from off their hearts, now they see the Lord with open face, even the end of that which was to be abolished, 2 *Cor.* 3. The explication of this great work, is of exceeding great difficulty; nothing more stirring then faith in a true Christian, because he lives by it, yet it is very little known, as children in the womb, that know not that navil string by which they principally live: I shall therefore bee warie, and leaving larger explications, acquaint you with the nature of Faith, in this brief description of it.

Faith is that gracious work of the Spirit, whereby an humbled sinner receiveth Christ; or whereby the whole soul cometh out of it self to Christ, for Christ and all his benefits,

fits, upon the call of Christ in his Word.

Before I open this particularly, give me leave to premise some generall considerations; Faith is the complement of effectual vocation, which begins in Gods call, and ends in this answer to that call; the Lord prevents a poor humbled soul, with his call, either not knowing how, or not able or not daring to come; and then the soul comes, and hence *men called*, and *beleeving* are all one, *Rom.* 9, 24. with 33. Many a wounded sinner will bee scrambling after Christ from some generall reports of him, before the day and hour of Gods glorious and gracious call. Now for any to receive Christ, or come to Christ, before he is called, is presumption, to refuse Christ when called, is rebellion; to come and receive when called, is properly and formally Faith, and that which the Scripture stiles, the *obedience of Faith*. *Rom.* 1.5. And now Christ at this instant is fully and freely given, on Gods part, when really and freely come unto and taken on our part.

This *receiving of Christ*, or *coming to Christ* are for substance the same, though the words bee diverse; the holy Ghost useth to expresse one and the same thing in variety of words, that our feeblenesse might the better understand what hee meaneth.

meaneth. And hence in Scripture, *beleeving, coming, receiving Christ, rolling, trusting, cleaving to the Lord, &c.* set out one and the same thing; and therefore it is no wonder if our Divines have different descriptions of faith in variety of words; which if well considered do but set out one and the same thing: and I do conceive they do all agree in this description I have now mentioned; I know there are some who tread awry here, whom I shall briefly note out, and so passe on to what we intend.

1. The Papists, with some others of corrupt Judgements, at least of weak apprehensions among our selves, describe Faith to be nothing else but a supernaturall assent to a divine truth, because of a divine testimony: *Ex. gr.* to assent to this truth, that Christ is come, that he is the Son of God; that hee was dead, and is risen again, that he is the Saviour of the World, &c. And to confirm this they produce, *Matth.* 16. 16. 1 *John* 4. 3.

It is granted that this assent is in Faith, for Faith alway hath respect to some testimony, for man by his fall hath lost all knowledge of divine and supernaturall truthes, hence God reveals them in his word; hence Faith sees them and assents to them, because God hath spoken

them: to see and know things by vision, is to see things in themselves intuitively and immediatly; but to see things by Faith is to see them by and in a testimony given of them. *John* 20. 20. *Blessed is hee that hath not seen* (*i. e.* Christ immediatly) *but beleeveth, i. e.* his testimony, and on him in it; this assent therefore is in Faith (for wee must beleeve Christ before we can beleeve in him) but this comprehends not the whole nature of Faith, I mean of that Faith we are now speaking of, *viz.* as it unites us to Christ, and possesseth us with Christ. For,

1. This description placeth Faith only in the understanding, whereas it is also in the will, as the words *trusting, rolling* &c. intimate.

2. This assent is meerly generall, without particular application, which is ever in true Faith, *Gal.* 2. 20.

3. This is such a Faith, as the devils may have, *James* 2. 19. and reprobate men may have, 2 *Pet.* 2. 20. 21. *Heb.* 10. 26. There is a wilfull refusing of the known truth.

4. It is the Papists ayme to vilifie Faith hereby, by describing it by that which is one ingredient in it, but excluding that which is principall; these phrases therefore *of beleeving Christ to*

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be come in the flesh, 1 John 4. 3. and that He is the Son of God, Matth. 16. 16. as if this were the only object of Faith, are not to be understood exclusively, excluding other acts of Faith, which the Scripture in other places sets down clearly; but inclusively, as supposing them to be contained herein: for as we in our times describing Faith by relying upon Christ for salvation, do not exclude hereby our beleeving that he is the Messiah; but we include it, or suppose it, because that is not now questioned, the truth of the Gospel being so abundantly cleared; so in those times, they described Faith by one principall act, to beleeve that he was the Son of God, and come into the flesh, because this was the main and principall thing in question then: and if the Lord had not set out Faith by other acts in Scripture, we should not vary from our compasse in such expressions in the word in these dayes, for their Faith then, is exemplary to us now; but because the Word doth more fully set it out in more speciall acts, hence we set it out also by them; for 'tis evident, as the Jews did beleeve in a Messiah to come, so they did also beleeve, and look for all good from him, John 4. 25. *Hee will teach us all things when he comes*; and therefore their Faith did not confine it self to that hist-

oricall act that a Messiah should come, or that this was the Messiah, but they did expect and look for all good from him: And hence the Apostle expounding this saving, *viz.* beleeving that Christ is dead and risen again, we shall hereby be saved:
om. 10. 10. *If thou beleevest* (saith he) *with thine heart* this truth, *thou shalt be saved.* Now *to beleeve with the heart* as it doth not exclude assent, so it necessarily includes the acts of the will and affections in relying upon him, and comming to him. And hence, when *Peter* had made that confession, *Matth.* 16. 16. Christ tells him, *Thou art Peter, i. e.* a stone resting upon the rock, (as some good interpreters expound it) and therefore *Peters* Faith did not exclude these principall acts of resting on Christ, cleaving to Christ but did include and suppose them.

2. Some run into another extreame, and make faith nothing else, but a perswasion or assurance that Christ died for me in particular, or that he is mine. That which moves some thus to thinke, is the universall redemption by the death of Christ, they know no ground or bottom for faith but this proposition, Christ dye for thee, and hence make Redemption universall; And hence the Arminians boast so much of their *Quod unusquisq; tenetur credere, &c.* But

1. This is a false bottome, for Christ hath not dyed for all, because he hath not prayed for all, *John* 17.

2. Tis a sandy bottome and foundation, which when a christian rests upon, it shakes under him, when the soule shall think, though Christ hath dyed for mee, yet no more for mee then for *Judas* or thousands of reprobats now in hell. Indeed after faith, a Christian is bound to beleeve it, as *Paul* did, *Gal.* 2, 20, 1 *Cor.* 15. 1 2.

I conceive therefore those holy men of ours who have described Faith by Assurance have not so much aimed at a description of what Faith is in it self, as it possesseth us with Christ; but of what degree and extent it may bee, and should be in us; they describe it therefore by the most eminent act of it, in full assurance, and therefore consult with the Authors of this description, and enquire of them, Is there no doubting mixt with Faith? Yes, say they, mans doubtings sometimes are even unto a kinde of despaire, but then (say they) it should not be thus. The Papists commend doubtings, and deny assurance place Faith in a generall assent; our champions that were to wrastle with them; maintained it to bee a particular application, (and not onely a generall assent) and that with a full assu-

rance of perſwaſion, which being the moſt eminent act of faith, excludes not other inferiour acts of it, which as they are before it, ſo may poſſeſſe the ſoule with Chriſt without it. Althogh withal, it is certain, that there is no true faith, but it hath ſome aſſurance of which afterward. Let me now come to the explicatiõ of the deſcriptiõ givẽ, where not theſe 5. things.

1. The efficient cauſe of Faith, it is a work of the ſpirit.
2. The ſubject, or matter in which it is ſeated, *viz.* the ſoul of an humble ſinner.
3. The forme of it, *viz.* the coming of the whole ſoul to Chriſt.
4. The end of it, *viz.* for Chriſt & all his benefits.
5. The ſpecial ground & means of it, *viz.* the Call of Chriſt in his word.

1. The efficient cauſe of Faith.

Faith is a gracious work of the Spirit of Chriſt, the ſpirit therefore is the efficient cauſe or principall workman of faith; the Spirit doth not beleeve, but cauſeth us to beleeve; tis not *principium quod*, the principle which doth beleeve, but *principium quo*, the principle by which we do, the ſoules of all the elect (eſpecially when humbled) are, of all other things, moſt unable to beleeve; nay looke as before compunction and humiliation, Satan held

held the ſoule captive chiefly by its luſts, and ſinnes; ſo now when the Lord hath burnt thoſe cords, and broken thoſe chains, all the powers of darkneſſe ſtrengthen themſelves, and keep the ſoul under mightyly, by unbeliefe; What doe you tell me of mercy? (ſaith the ſoule) tis mercy which I have continually reſiſted, deſperately deſpiſed; why doe you perſwade me to beleeve? Alas! I cannot; tis true, all that which you ſay is true, if I could beleeve, but I cannot ſee Chriſt, I cannot come at Chriſt, *I* ſeeke him in the meanes, but hee forſakes mee there, and I am left of *God* deſolate: and here beloved, the ſoule had not formerly ſo many excuſes for its ſinne, as now it hath clouds of objections againſt believing; the ſpirit therefore takes faſt hold of the ſouls of all the elect, drawes them unto Chriſt; and therefore it is called *the ſpirit of faith*, 2 *Cor.* 4.13. and that by an omnipotent and irreſiſtable power. *Eſay* 53: 1, *Who hath beleeved? and to whom is the arme of the Lord revealed?* that the ſoule muſt and ſhal believe now, *Compel them to come in*, ſaith the Lord of the Supper, *Luke* 14.23. This the Arminians will not beleeve, for (ſay they) the queſtion is not, whether wee are enabled to beleeve by grace? but, Whether it bee after this manner, and by this

means viz. *modo irresistibile*? Consider therefore these reasons, to clear this point.

1. Whence doth our call, and comming to Christ arise, but from Gods immoveable and unchangeable purpose? the Lord therefore must either alter his purpose, or prevaile with the soule to beleeve, and over-power the heart thereunto.

2. Is not Christ Jesus bound by office and promise to his Father to bring in all his lost scattered sheep, that so the Father and hee may be glorified in them? *John* 10. 16. *Other sheep I have, those I must bring home, and they shall hear my voice.* You that complaine you cannot beleeve, nay that you have no heart to beleeve, the Lord must fetch you in; and you shall heare the Bride-grooms voice with joy.

3. Is not the act of believing wroght by a creating power? *Eph.* 1. 9 *Eph*: 2. 10 *Esay* 57. 18 19. *I create the fruit of the lips, peace, peace to him that is near, and afar off*: and is not a creating voice irresistable, though there be nothing for it to work upon? so though you have no ability heart, head, or strength to beleeve, yet the Lord will create the fruit of the lips of Gods messengers Peace, Peace.

4. Doth not the Lord let in that infinite and surpassing sweetnesse of grace, when

when hee workes the ſoule to beleeve, ſtanding in extream need of that grace, that it cannot but come and cleave to it, *Pſal,*63,2,3. I *long to ſee thee* ſaith *David for thy loving kindneſſe is better then life*; is it poſſible for a man not to cleave to his life? much more to that which is better then life: the light is ſo cleare, it cannot but ſee and wonder at grace, the good is ſo ſweet, it cannot but taſte and accept what God ſo freely offers; and therefore the poore Cananitiſh woman, *Mat* 15. could not be driven away, thogh Chriſt bid her in a maner bee gone; but ſhe made all the objections againſt her arguments for her (as uſually faith doeth, when under this ſtroak of the ſpirit) *The violent take the kingdom of heaven by force*; the ſpirit puts a neceſſity upon them, and irreſiſtibly overpowers them, and this is the cauſe of it. Pſal.36.7

And is not this matter of great conſolation to all thoſe who feel themſelves utterly unable to beleeve? you think the Lord would give peace and pardon, life and mercy, if I could beleeve; oh conſider the Lord hath undertaken in the Covenant of grace to work in all his the condition of the Covenant as well as to convey the good of it. *Jer.* 31, 31, 32, 33. 34 Hee hath done this for others by an irreſiſtable power, *Heb.* 12, 1, 2. Look up

to Jesus the author and finisher of your faith, he came out of his Fathers bosome not onely to give life by his death, but to enable his to eat and close with him by faith, that they might *never die*, John 6 50. so that the Lord may work it in thee; it is true also, he may not, yet it is unspeakable comfort to consider, that if the Lord had put it over into thee to beleeve, it is certaine thou shouldst never have beleeved, but now the work is put into the hand of Christ; that which is impossible to thee, is possible, nay, easie, with him, he can comprehend thee, when thou canst not apprehend him; this is exceeding sweete when thy body is sicke, and soul is deserted, incredible things to be beleeved are propounded an impossible work to thy weakneſſe urged, upon pain of Gods soreſt and moſt unappeasable wrath to consider it is not in me, but in the Lords owne hand, and it is his office, his glory to worke faith, and as the Apostle speaks, *to shew mercy unto them that are shut up*, not onely under *sin*, but also *unbelief*, Rom, 11, 32. But why hath the Lord made thee feel thy inability to beleeve? truely the end of our wants is not to make us sinne and shift for our selves, but to ask and seeke for supply, & the end of the continuance of those wants is, that we should conti-

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nue to ask and ſeek, and doſt thou think thou ſhalt ſeek to the Lord by his own hand to create faith and fetch thee in, and will not the Lord take his time to work it? *He that beleeves*, ſaith the Apoſtle, *Rom.* 10. 11. *ſhall not be aſhamed*; why ſo? *becauſe the Lord*, ſaith hee, *who is over all, is rich unto all that call upon him*, *v.* 12. If thou haſt not a heart ſhut up from asking of it; the Lord who hath power, hath not a heart ſhut up towards thee from working it.

But wichall be thankfull exceedingly, all you whoſe hearts the Lord hath drawn and overcome; hee came to his own people the Jewes, and would oft have gathered them, but they would not, and therefore he forſook them, and left their habitations deſolate; oh how oft would the Lord have gathered you, and you would not! yet the Lord hath not forſaken you, but called you in whether you would or no, the Lord hath taken many a man at his firſt word, and left him at the firſt repulſe, ſhaken off the duſt of his feet againſt him preſently, *Mat.* 10. 14, without any more intreaties to accept of him; yet though thou haſt not oneiy refuſed, but even crucified the Sonne of God, yet he hath not been driven from thee, but his bowels have beene oft kindled together, when he hath been ready to give thee

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up, when thou hast been under the hedges, and in the high wayes that leads to death, and didst never thinke of him, nor didst desire him, yet hee hath compelled thee to come in; hee hath made thee feele such an extream need of him, and made himself so exceeding sweet, that thou hast not been able to resist his love, but to cry out, Lord thou hast overcome mee with mercy, I am not able to resist any more; nay which is more wonderfull, when thou hast been gathered, and gone from him, and lost thy self and him also again and it may bee hast beene offended at him; yet he hath gone before thee into *Galilee*, and gathered thee up when thou hast been as water spilt upon the ground; what should be the cause of this, but only this? the work of Faith lies upon him, both to begin and finish; he must gather in all his lost sheep, and therefore he hath put foorth an irresistible power of his Spirit upon thy heart, which must carry thee captive after him.

Object. I am afraid my faith hath been rather presumption, a work of mine own power, then faith wrought by the Spirits power; how may I discern that?

Answ. If you are wrapt up in Gods Covenant, if any promise be actually yours, it is no presumption to take possession by faith of what is your own; dost thou seriously

riously will Christ and resolve never to give the Lord rest, untill hee give thee rest in him? then see *Rev* 22.17. *Whosoever will, let him take of the water of life.* Dost thou thirst after Christ, then read, *Esay*, 55.1.2.3. *John* 7.37. *If any man thirst, let him come unto me and drink.* When Christ *saw their faith, Matth* 9.1,2. what said he? *Son be of good cheer, thy sins be forgiven*, the word signifies, *bee confident.* It is no presumption to beleeve pardon of sins now thou art come unto me, not only for the healing of thy body, but especially for pardon of sin. It is the great sinne of many Saints, when they do thirst and beleeve, and come to Christ, and so are under the promise of Grace; yet they think it presumption now to beleeve and take possession of all those treasures that be in Christ, but look that the Lord should first make them feele, and then they will beleeve; whereas faith should now receive and drink in abundantly of the fulnesse of Christ: shall it be accounted presumption for any man to eat his own bread, and drink his own drink, and put on his own clothes? the promise makes Christ and all his benefits your own, therefore it is no presumption to apply them.

2. Suppose you cannot find your self within any promise, and you see no rea-

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ion to beleeve, only you have the Lords call and command to beleeve; do you now in conscience and obedience to this command, or to Gods invitation and intreaty in the Gospel, beleeve, because thou darest not dishonour God by refusing his grace? thou dost therefore accept of it, this is no presumption, unlesse obedience be presumption; nay, the most acceptable obedience, which is *the obedience of Faith*, *John* 6.38 For what was the ground on which those 3000. beleeved? *Acts* 2. 38. 39 *&c.* *Peter* said, *Repent that you may receive remission of sinnes*; now what followes? *they that gladly received the Word, were baptized*: Oh that word, *repent*, *i.e.* as *Beza* expounds it, return to God and come in, was a most sweet word to them and therefore they received it; this was no presumption, either for *Peter* to exhort them to repent, or for them to take the Lord (as that godly man said) at his first word. I know there is a subjection to the Gospel arising only from slavish fear and carnall hopes, *Psal.* 66. 3. *Psal.* 18. 44. this may be in presumptuous reprobates, but there is a subjection arising from the sense of the sweetnesse and exceeding goodnesse of Gods call and promise, *Psal.* 110. 2. 3. As a woman that is overcome with the words

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of her loving ſuter, the man is precious, and hence his words are very ſweet, and overcome her heart to think, why ſhould ſuch a one as I be lookt upon, by one of ſuch a place? it is no preſumption now, but duty to give her conſent; ſo it is here; when the Lord is precious and his words [oh accept me, oh come to me] are exceeding ſweet; and hereupon out of obedience gladly yeelds up it ſelf to the Lord, takes poſſeſſion of the Lord, this is no more preſumption, then to ſanctifie a Sabbath, or to pray, or hear the word, becauſe the Lords commands are herein very ſweet.

If Repentance accompanies Faith, 'tis no preſumption to beleeve; Many know they ſinne, and hence beleeve in Chriſt, truſt to Chriſt, and there is an end of their Faith, but what confeſſion and ſorrow for ſinne, what more love to Chriſt followes this faith? truly none; nay their faith is the cauſe why they have none; for they think, If I truſt to Chriſt to forgive them, hee will do it, and there is an end of the buſineſſe. Verily this hedge faith, this bramble Faith that catches hold on Chriſt, and pricks and ſcratches Chriſt by more impenitency, more contempt of him, is meer preſumption, which ſhall one day bee burnt up, and deſtroyed by the fire of Gods

Gods jealousie. Fie upon that faith that serves only to keep a man from being tormented before his time. Your sins would be your sorrowes, but that your faith quiets you. But if Faith be accompanyed with repentance, mourning for sinne, more esteem of Gods grace in Christ, so that nothing breaks thy heart more then the thoughts of Christs unchangeable love to one so vile, and his love makes thee love much, and love him the more; as thy sin increaseth, so thou desirest that thy love may increase, and now the stream of thy thoughts run, how thou mayest live to him that dyed for thee. This was *Maries* Faith, who sate at Christs feet weeping, washing them with her tears and *loving him much, because much was forgiven*; who though she was accounted a presumptuous woman by *Simon*, and Christ himself suffered in his thoughts for suffering of her to come so near unto him; yet the Lord himself clears her herein, and justifies her before God and men: many a poor beleever thinks, if I should beleeve, I should but presume, and spin a spiders web of Faith out of my own bowels: and hence you shall observe, this not beleeving stops up the work of repentance, mourning and love, and all chearfull obedience in them; and on the contrary,

if

if they did beleeve, it would bee with them as themselves think many times, if I knew the Lord were mine, and my sins pardoned, oh how should I then blesse him, and love him, and wonder at him! how would this break my heart before him! &c. now I say, let all the world judge, if that which thou thinkest would bee presumption, be not rebellion, because it makes thee worse: and stops up the spirit of grace in thee. Whereas that Faith which lets out those blessed springs of sorrow, love, thankfulnesse, humblenesse, &c. what can it be else but such a saving faith as is wrought by the Spirit, because it lets in the spirit more abundantly into a dry and desolate heart?

2. The subject or matter of Faith.

This is the second thing in the description of Faith, the soul of an humbled sinner is the subject or matter of Faith: I do not mean the matter out of which Faith is wrought, (for there is nothing in man out of which the Spirit begets it) but that wherein Faith is seated; I mean also the habite of Faith, not the principle of it; for that is out of man in the Lord Jesus, who is therefore called *our hope*, as well as *our strength*; the soul therefore is the subject of Faith, called *the heart*, *Rom.* 10. 9. compared with *Matth.* 6. 21. for we cannot go or come to Christ in this life

life with our bodies, wee are *here absent from the Lord*, 2 *Cor.* 5. but the soul can go to him, the heart can be with him, as the eyes can see a 1000. miles off, and receive the species or image of the things it sees into it, so the soul inlightned by Faith, can see Christ afarre off, it can long for, choose and rest upon the Lord of life, and receive the lively image of Christs glory in it; 2 *Cor.* 3. *ult.* If Christ were present upon earth, the soul (not the body) only could truely receive him; Christ comes to his Elect only by his Spirit, and hence our spirits only are fit to receive him and close with him; thousands hear Christ outwardly, that inwardly are deaf to all Gods calls, their spirits see not taste not, feel not; it is therefore the *soul* that is the subject of Faith: and I say, it is an *humbled emptie* soul which is the subject; for a full, proud, unbroken spirit cannot, nay will not receive Christ, as we have proved; and therefore *Luke* 14. the servant is commanded to bid the *poor, halt, and blinde, and lame, to come in*; they would not make excuses as others did; they that were stung to death with *fierie Serpents*, were the only men that the *brasen Serpent* was lifted up for them *to look upon*, and so be *healed*, *John* 3. 14 and therefore the promise doth not run, *If any man have wisdom*

wisedome let him aske it, but *if any man want wisdom, James* 1. 5. so if any man want light, life, want peace, pardon, want Christ and his Spirit, let them ask and the Lord will give: away with your money if you come to these waters to buy, and take *freely*; *If any man would be wise, let him be a fool*, (saith the blessed Apostle) an empty nothing; a soul in a perishing, helpless, hopeless condition, is the subject of Faith; such only feel their need of Christ, are glad at the offer of Christ, and therefore such only can and will receive Christ, and come unto Christ by Faith; and truely if we had but hearts, the consideration of this might bee ground of great comfort and confidence unto all Gods people, whose souls come unto Jesus Christ: for that which was in *Thomas*, *John* 21. is in all men naturally, if we could see Christ with our eyes, and feel him with our hands, and embrace him (as *Mary* did) with our armes, if we could hear himself speak, we could *then beleeve*; as they said, *if he will come from the Crosse*, so we say, if He will come down from heaven thus unto us, we will *then* beleeve; if we want this wee fear wee may be at last deceived, because we want sense, and cannot come to close with our eyes and hands the objects of our Faith; but oh consider this point; wee are made

partakers

partakers of Christs life, and salvation
Acts 10. 43. by him, only yet certainly by Faith. Now this Faith is not by seeing him with our eyes, comming near to him with our bodies, but comming to him with our souls: the soul is the seat of Faith. Now this you may do though you never thus saw him, *whom though you see not, yet beleeving you rejoyce:* this comming of the soul to Christ doth make a firmer union between thee and Christ, then if thou wert bodily present with him in heaven. For many touched and crowded him, that never were truly united to him, or received vertue from him. If our
1 Pet. 1. 8.
John 6. 64. 65. soules were in the third heaven with Christ, who of us would then doubt of our portion in him? I tell you if your souls go out of sinne and self, unto Christ Jesus, and there rest, this makes you nearer to him, then if your souls were under his wing in the highest heavens. The poore Sea-man when hee is neare dangerous shores, when he cannot go down to the depth of the sea to fasten his ship, yet if he can cast his anchor twenty or forty fathom deep, and if that holds, this quiets him in the sorest stormes; when we are tossed and cannot come to Christ with our bodily presence, yet if our souls can
Heb 4. 18. 19. 20. come, if our Faith our anchor can reach him, and knit us to him, this should exceedingly

ceedingly comfort our hearts.

How, and where should my soul come to Christ, who is now absent from me? Object.

Christ comes to you in his Word and Covenant of Grace, there is his Spirit, his truth, goodnesse, love, faithfulnesse; receive this, you receive him, embrace this, you embrace him; as among our selves, wee see great estates are conveyed and surrendered by Bond and Writtings. *Acts* 2.41 When they received *the Word* they received *Christ*. *Joh.* 15. 7. *if my words abide in you. i. e.* if I abide in you by my words, you shall be fruitfull. Answ.

By the word let thine eye pitch upon the person; doe not onely account the promise true, but with *Sarah*, account *him* faithfull who hath promised, and then let thy heart roll it self upon that grace and faithfulnesse revealed in this Word; lean upon the breast of this beloved; and thus the soul by the chariot wheeles and wings of the Word, is possessor of Christ in it, and carryed up to Christs crosse, as dying, *Gal.* 3. 1. and from thence to his glory in his Kingdom by it, *Heb.* 10. 19. 22. As a man that gives a great estate by some writing to us, we beleeve it as if he were present; and by this we do not only beleeve the writing to be true, but the man to be faithfull and loving to us; and hereupon Heb. 11. 11.

our

our hearts are carried after the man himſelf, though a far off from us. Thus we aſcend to Chriſt in the cloud of Faith; as *Jacob*, though hee could hardly beleeve, yet as ſoon as he was perſwaded *Joſeph* was yet alive, his ſpirit preſently revived, and it was immediatly with him, before his body came to him: ſo 'tis with faith; the ſoul goes unto Chriſt, before our bodies and ſouls both together ſhall have immediate communion with him.

3, The forme of Faith.

This is the third thing in the deſcription of Faith; the comming of the whole ſoule out of it ſelf unto Chriſt, is the forme of Faith, and that wherein the life and eſſence of it conſiſts, and which doeth difference it from all other graces of the Spirit. The firſt act of Faith, as it unites us to Chriſt, is not aſſurance that he is mine, but a comming to him with aſſurance, that hereby he is become mine. *Come unto the waters*, and ſo *buy wine and milk*, i.e. now make them your own. *The weary and heavy laden* ſhal not have *reſt*, unleſſe they come to Chriſt for it. Faith doth nothing for life, (for that is the Law of Works) it onely receives him who hath done all for it, it comes out of all it hath or doth, (like *Abraham*, that left his ſervants behinde him, when he

Eſay 55. 1. Math. 11. 28.

The comming under them therefore can be nothing else but faith, the proper obedience to the Gospel, as workes are unto the voice of the law.

Thus faith is the comming of the soul to Christ. But you will say, Did not many come to Christ that were never saved by him?

Yes, many come to him with their bodily presence, that were excluded from him, *John 6.36.*

But you will say, Doe not many mens souls come, are not many mens hearts moving towards Christ, and yet excluded from Christ? doe not many cry, Lord, Lord? are not many inlightned and taste of this heavenly gift, and yet fall away?

I confesse 'tis very true; and therefore it is set downe in this description of faith, that it is the comming of the whole soule unto Christ. Never did any yet come to Christ and receive him with their whole soules, with all their hearts, but they had fruition of him, and blessednesse by him; faith therefore is not the comming of the soule, but the comming of the whole soul unto Jesus Christ: and this you may bee established in upon these grounds.

1. The Scripture expresly calls for this, Prov. 3.5. *Trust in the Lord with all thine heart*, Acts 8.37. *If thou believest*

with all thy heart, thou shalt be saved. Joel. 2. 13. *Turne unto the Lord with all your hearts,* Jer. 29. 13. *You shall find the Lord when you seeke him with your whole hearts.* As when we have a great gift to bestow, and we ask a poore man to whom we intend to give it, whether hee will accept of it or no? Yes, saith he, with all my heart: so tis here; the Lord askes those he intends to bestow his Son upon, and saith to them, You have lived thus long without him, and thus long abused him, will you now have him, and accept of him? Yes Lord, with all my heart; This is all the Lord requires. Doth the Lord require no more of me, but to come? Lord, this voice is most sweet to me, I come, with all my heart I come.

2. Because Christ is worthy of the whole heart; *all* must bee sold away to buy this *field*, this *treasure*, Mat. 13. 44. *He that loveth father or mother more then me, is not worthy of me.* A filthy lust, a base harlot hath had thy whole heart, and dost thou thinke the Lord Christ will have it divided? is not one heart too little for him? are not ten thousand souls too few to embrace him, or cleave to him?

3. Because without this your comming to him is but faigned. Jer. 3. 10. *They returne*

returne to me not with their whole heart, but faignedly. To cleave to Christ and a lust, to Christ and a proud heart, cannot bee unfaigned faith; to goe to your lusts in time of peace, and flye to Christ in times of extremity, is damnable hypocrisie. When conscience troubles you, you then goe to Christ to ease you; and when your unruly wills and lusts trouble you, you goe to the world to ease you, and so your hearts are divided, and you come not wholly and onely unto Christ for rest. Beleeve it, it is such a faith by which you may, as *Samuel* did on *Sauls* garment, take hold of him, but the Lord will never take hold of you. Set a branch in the stock, if it stayes loosely in it, and is not set very near to it, it will wither in time; and this is the great cause of withering Christians, and of so many Apostates in these evil times. Those that came to Christ, *John 6.* and followed him for a time, but afterward fell away, *verse 66.* what was the reason of their fall? *viz:* when they were offended at Christ, they knew whither to goe from Christ; but what saith *Peter? Lord whither should we goe? ver. 68.* If you lay the pipes that are to convey water from a full fountain, but one foot or one inch short of it, there cannot be any water derived from thence. Oh beloved, what is

the reason that many a mans faith doth him no good, derives no life, spirit, blood, efficacy, peace, power from the Lord Jesus? is it because Christ is a dry Christ, and unwilling to communicate? No, no, the wound is in their faith, that pipe is laid but halfe way to him, they fall one foot short of him, their soules come, but their *whole* soules do not come to him, and hence they never reach Christ, they lye not in Christ, and therefore receive not from Christ. Christ is precious, (here their soul comes) but not exceeding precious, *preciousnesse* it selfe, as the word is, 1 Pet. 2. 7. (here the whole soul doth not come) they cleave to Christ, and rest upon Christ, (here their
Psal. 62. 5. soules come) but they cleave not to Christ onely, (thus their whole soules doe not come.)

4. If the whole soul by unbeliefe departs from God, then the whole soule must return and come again unto God.

5. If the want of this be the great cause why men are rejected of God, then the whole soul must return to him: but this is the cause why all men under the means
Psal. 81. 12, 13. are rejected of God. *Israel would none of me, i. e.* would not be content alone with me, would not *take quiet contentment in me*, (as the Hebrew word signifies) the Lord was not good enough for them; but

their

their hearts went out from him to other things, and therefore *the Lord gave them up to their own hearts lust, and they walked in their own counsels.* The woman that forsakes the guide of her youth, and sets her heart as much upon other men as her husband, is an Adultéresse, for which onely she shall have a bill of divorce.

6. Because as the Gospel first reveals Christ to the mind, and then offers him to the will; so Faith which runs parallel with the Gospel, first sees Christ, (there the mind, one part of the soul, goes out) thē receives Christ gladly, (there the other part, the wil, goes out) & so the whole soul comes to Christ. The Gospel comes to all the elect, first, in great clearnes & evidence of the truth of it, 1 *Thes.* 1.5. to which the understanding assents, & is perswaded of; secondly, in great grace and goodnes, surpassing beauty and sweetnesse, *Lam.* 3.24. with which the will is drawn, and, so the wholsoul comes unto *Christ*: for the Gospel is not only true, but glad tydings to al the elect, especial when humbled at Gods feet, 1 *Tim.* 1.15. *in whom,* saith the Apostle, *Ephes.* 1.12,13. *you beleeved, after that ye heard the word of truth,* (there is the object of the understanding) *the Gospel of your salvatiō,* (there is the goodnes of it, the object of the wil) so that the whole soul is drawne to Christ in the work of Faith.

He that understandes how *liberum arbitrium* may be in two faculties, must not wonder, if one grace bee seated in both faculties of understanding and will; no grace can be compleatly seated in divers faculties, but gradually and imperfectly it may; the work of Faith is not compleat, when the understanding is opened only to see and wonder at the mysterie of mercy in the Gospel; but when the will adheres and claspes about that infinite and surpassing good it sees, then it is perfected and not before, *John* 6.40. And this is the reason why saving Faith (as it is called) doth not look only to a bare testimony and assent unto it, as humane faith doth; because in the Gospell not only divine truth is propounded to the mind to assent unto, but an infinite and eternall good is offered to the heart and will of man to embrace; and thence it is, that it is not sufficient for a Christian to beleeve God or to beleeve Christ, but he must also beleeve in him, or else he cannot be saved; the object of beleeving of him being *verum*, or truth; the object of the second, *bonum*, or good: take heed therefore a poor lost sinner, undone in its own eyes for ever, not knowing what to do, unlesse it be to lye downe, and lye still at Gods feet as worthy of nothing but hell; what doth the Lord now do? the

Lord

Lord Christ by his Gospell first lets in a new light, and it sees the Lord Jesus there bleeding before its eyes, and held forth as a propitiation to all that beleeve, to all that come to him; the mind sees this mystery, this exceeding rich grace and free mercy, and thinks happy are they that share in this mercy; but will the Lord look upon such a nothing as I? can such infinite treasures bee my portion? the Lord therefore calls and bids him come away and enter into the possession of it; Thy sinnes indeed are great, saith the Lord, yet remember blood-thirsty *Manasseh*, persecuting *Paul* was pardoned; nay remember my grace is free, for whose sake I invite thee; I beseech thee to come in, thy wants indeed are many, yet remember that thou hast therefore the more need and more cause to come, and that it is I that have made thee empty and poor on purpose, that thou mightest come: it is true, I have an eternall purpose to exclude many thousands from mercy, yet my purpose is unchangeable, never to cast off any that do come for it; I never did it yet, I will not do it unto thee, if thou dost come: it is true, many may presume, yet it is no presumption, but duty to obey my great command; and it is the greatest sin that ever thou didst, or canst commit, now to reject it, and refuse this

grace; come therefore poor, weary, lost, undone creature. Hereupon the heart and will come, and rest, and roll themselves upon these bowels, and there rest; thus the whole soul comes, and this I say again is Faith. Just as it is with the loadstone drawing the iron, who would think that iron should be drawn by it? but there is a secret vertue comming from the stone which drawes it, and so it comes and is united to it; so who would think that ever such an iron, heavy, earthy heart should be drawn unto Christ? yet the Lord lets out a secret vertue of truth and sweetnesse from himself which draws the soul to Christ, and so it comes.

May not the consideration of this bee of great consolation to those that want assurance, and therefore think they have no faith? oh, remember that if thou comest unto Christ, as that poor woman of *Canaan*, shee had no assurance shee should be helped of Christ, nay, Christ tells her to her teeth, that he would not *cast childrens bread* to such *dogs*, yet shee came to him, and looked up to free mercy, and claspt about him, and would not away; you will say; Was this faith? yes, our Saviour himself professeth it before men and Angels, *Oh woman, great is thy faith, Matth.* 15. 28. So I say unto all you poor creatures, whom the Lord hath

humbled and made vile in your own eyes, unworthy of childrens bread as dogs; yet you look up unto, and rest upon mercy with your whole heart, this is precious faith in the account of Christ.

But how shall I know when the whole soul comes to Christ? Quest.

When the eye of the soul so sees Christ, and the heart so embraceth and resteth upon Christ, as that it resteth in Christ, as in its portion and all sufficient good; many rest upon Christ that do not rest in him, that is, that are not abundantly satisfied with him; and hence their souls go out of Christ to other things to perfect their rest, and so their hearts are divided between Christ and other things; oh *fear* this, saith the Apostle, *lest there being a promise left us of entring into his rest, any of you fall short of it*; for (saith he) *we that have beleeved do enter into rest, verse 3.* So say I to you; of all delusions, fear this, lest when you come to Christ, and rest upon Christ for life and salvation, that you rest not in Christ. *I tell you*, saith Christ to those that came to him, and were constant followers of him, *John 6. 53. except thou eat the flesh and drink the blood of the Sonne of God, you have no life in you*; what is this eating and drinking? verily, sipping and tasting is not properly eating Answ. Heb. 4. 1.

ing and drinking, tasting your meat will not satisfie you, and therefore will not nourish life in you; to eat and drink Christ is so to receive him, as to satiate and satisfie the soul with him; to quench all your desires, your hungring and thirsting in him; untill thy soul saith, as he said in another case, *it is enough that* Joseph *lives*, so Lord I have enough now, I have this love, this grace of Christ to be my portion; now you rest in Christ. For if there be some great good a man enjoyes, if there be any good wanting in it, it is not possible that his whole heart should be set upon it: *Ex. gr.* a man hath food, but if he wants clothes, and his bread will not cloath him, his whole heart will not be set upon his food, but upon that which may cloath him also: so on the contrary if there bee an eminent good, wherein hee finds all in one, no good out of it, that is wanting in it; it is certain that the whole soul is carried after this good: so it is here, when the soul so comes to Christ, as that it comes for all good to him, and so finds all good in him, that he now only supports the sinking soul, verily, the whole soul is now come, because as it felt before it came all wants and evills out of him, so now it finds all fulnesse in him, and whither should the whole soul be carried but after

such a good? when the Lord calls to the soul to come and take all with nothing, take all or nothing. And hereupon it comes and drinks, as it is *John* 7.37. satisfying it self there, and professing, Lord I now desire no more, I have enough. Oh brethren, what faith there is among men at this day I cannot tell, but this I am sure was *Abrahams* faith, *Gen.* 17 1. and *Davids* faith 2 *Sam.* 23. 5 and *Peters* faith. *John* 6 68. and *Pauls* faith, *Phil.* 3.8 9. *Gal.* 6 14. When the soul thus rests upon the rock Christ, *the gates of hell* may *avail* but never *prevail* against such a one: hee that hath set the whole world at his heels, and sold himself out of all for this pearle, and this abundantly recompenceth all his losses, such a one hath Christ his owne, and shall never be deprived of him againe: the Lord never gives his elect any rest out of Christ, that they may find rest at last in Christ. When thus the soul is entred into rest, the whole soule is drawn here, and this is the great reason why many men famous in their generations and times in the eyes of others for Faith; yet rotten at the heart and thence turne Apostates; one proves covetous, another ambitious, another voluptuous, another growes conceipted, another growes contentious, another growes formall. What

is the reason of this? verily, they did rest upon Christ, but did never find rest in Christ, and therefore their whole soule never came to him; Christ after some time of profession grew a dry and common Christ unto them, though at first they wondred at him, and he was very sweet unto them; and hence they departed from him, as from an empty dry pit in Summer time where they found nothing to refresh them: but the Lord Jesus carries it towards all the faithfull, as *Elkanah* did toward *Hannah*; though she was in a fit, much vexed and troubled for want of children, yet because he loved her exceeding dearly, he quiets her again with this, *Am not I better unto thee then ten sons?* so though they may be unquiet for some odde fits, for want of many things, yet because Christ loves them, he brings them back unto their rest, saying, Am not I better then all friends, all creatures, all abilities, all spirituall created excellencies? and hereby they find rest to their soules, in him again.

Object. But is there any beleevers heart so knit unto Christ, but that there is a heart also after other vanities? do they find such rest in him, as that they find no disquietnesse? is there not an unregenerate part and much unbelief, remaining? is any mans faith made perfect that the whole

soul must come, or else there is no true faith?

It is true, there is an unregenerate and a regenerate part in a godly man, but not a *heart and a heart,* (the note of a wicked man in Scripture phrase) there are disquietings in the hearts of Saints after that they bee in Christ; even *Solomon* himself may sometime seek out of Christ for rest in his orchards and gardens, knowledge and wisdome; yet there is a great difference between these that are in the Saints, arising from the unregenerate part, and those that be in the wicked, arising from a heart and a heart, or a double heart: and this difference is chiefly seene in two things. Answ

A double minded man, who hath a double heart, makes not a dayly warre against that heart which carries him away from resting only in Christ: for Christ quiets his conscience and the world comforts his heart. Christ gives him some rest, and because this is not full, his heart runs out to the creature, and to his lusts for more; and so between them both he hath rest, and he is quieted with this, because hee feels what he sought for; and therefore hee must needs have Christ, else his conscience cannot be quiet, and he must needs have his lusts, his ease, and this world too, else his heart is most unquiet; but

but let him have both, hee is now quiet, *Mich.* 3. 11. *The Priests teach for hire,* (there the world quiets them) *yet they will leane upon the Lord* too, because this also comforts them; what do they now? do they make war against this woefull frame? No, no, but blesse themselves in it, saying, *No evill shall come to us*; but a poor beleever whose heart is upright: it is true, there are many runnings out of his heart after other vanities, and much unquietnesse of spirit, yet the regenerate part makes war against these, as Gods enemies, and the disturbers of the peace of Christs Kingdome; *Psalm* 42. *David* professeth, *his teares were his meat day and night*, verse 3. and *his heart was woefully sunke and fallen*, yet what doeth he? first, he chids himself, *why art thou cast down, oh my soule?* and then, secondly, he makes his mone to the Lord of it, *verse* 5, 6. *Lord my soule is cast downe, oh Lord pity mee*; you shall see also, *Psal.* 73. 2. his eyes were dazled with the glory of the world, and the wicked in it, that hee had *almost forsaken God*; yet within a little while after, he gets into the *Sanctuary of God*, and then loaths himself for such foolish and brutish thoughts, and closeth with God againe, saying, *Whom have I in heaven or earth but thee?* *verse* 25.

All

All the out-runnings of the hearts of the faithfull, and their disquietnesse of spirit thereby, make them to returne to their rest againe, and give them the more rest in the conclusion: *David* was a Bird out of his nest for a time, and therefore when he considered how the Lord had *saved his eyes from teares, his soule from hel*, returns again, and saith, *Returne to thy rest oh my soul*; *Psal.* 25. 13. it is said, *his soule shall dwell at ease*, or (as the word signifies) *shall lodge in goodnesse*; some hard work full of trouble, some strong lust or sad temptation, desertion, affliction, the Lord exerciseth the soul withall for some time, and so long the soul is in heavinesse and much wearinesse of spirit, as it is 1 *Pet.* 1. 6. yet when this dayes work is done, when the sin is subdued, and the temptation hath humbled him, then a beleevers soul shall lodge in goodnesse; he shall have an easie bed, and a soft pillow to rest on at night; When have the faithfull sweeter naps in Christs bosom than after soreest troubles, longest eclipses of Gods pleased face? when doe their soules cleave closer to the Lord, then when they are ready to forsake the Lord, and the Lord them? Certainly, fire is wholly carried upward, when that which suppresseth it, makes it at last break out into greater flame; *Peter* falls from Christ, 2. Psal. 116. 7.

Christ, yet he is *Peter*, a stone cleaving most close unto Christ, above all other the Apostles; because his fall being greater, his faith clave the closer to the Lord Christ for ever after it: *Solomons* heart certainly never clave so unseparably unto the Lord, as after his fall, wherein he did more experimentally finde and feel the emptinesse and vanitie of those things, wherein he did imagine before something was to be found; but he that hath a double heart, never enters into rest, but the longer he lives the more common Christ, his truth, and promises grow; they are but fading flowers, whose beauty and sweetnesse affect him for a time; but they wither before the Sun set: and therefore the longer he lives, the lesse savour he findes in these things, and therefore takes lesse contentment therein; the Lord Jesus and all his ordinances grow more flat and dry things to him: and therefore though at first he might *rejoyce* (as *Johns* hearers, *John* 5. 35.) *in these burning and shining lights*, yet it is but *for a season*; at last he discovers himselfe, not by a renewed returning to his rest, but by a wearyish forsaking of it. The Raven never returned to the Ark again, because it could live upon the floating carrion on the waters; whereas the Dove finding no rest there, returnes againe.

Fourthly,

Fourthly the end of Faith.

This is the fourth particular in the description of Faith: The whole soule cometh to Christ, *For Christ and all his benefits*, and this is the end of faith, or of a beleevers comming unto Christ: the end of faith is sometimes expresst by a generall word *Lyfe*, *John* 5. 40. but you must remember that hereby is meant the Lord of life first, and so all the blessings of life. The falsnesse and hypocrisie of Christs followers appeared in this. *John* 6. 26. *you seeke me*, saith Christ, *for loaves*, that was their end; as many a one in these dayes if they be in outward misery seek unto Christ for outward mercy, corn in time of famine, health in time of sickneſſe, peace upon any termes in time of warre; and if they bee in any inward distresse, now they seeke to Christ for comfort and quiet, and so like many sick patients desire the Physitian, not to have him married to them, but for some of his Physick only, to be healed by him; but what saith our Saviour to these persons? verse 27. *Labour not for the meat that perisheth*; what should be the end of their labour then? he tels them, *but for that bread that endures to everlasting life*; what is this *bread*? see the 33, and 35 & 48. verses; he tels them, *I am the bread of life*; seek for me therefore, come for me;

and

and look as none can have life from the bread, unlesse he first feed upon the bread it self, so none can have any life or benefit from Christ that comes not first to *Christ* for Christ. Conceive of this thus; God in Christ is the cõpleat object of faith under a double notiõ; First as sufficient, in being all we want unto us; secondly, as efficient, in communicating all to us, and doing all for us. In the first respect he is *Elshaddai*, in his promise; in the second respect, he is *Jehovah*, *Exod.* 6: 3. in making good his alsufficient promise; hence faith comes to him for a double end, first, that he wold give himself and be all to it; Secondly, that he would communicate all his blessings and benefites also, and so do all for it. For in the covenant of Grace, the Lord doth not only promise a new heart, pardon of sin, with the rest of those spirituall benefites, but also himself; *I will be their God, and they shall be my people*. Hence faith comes first for that which the Lord principally promiseth, *viz.* God himselfe, and then for all the rest of those Heavenly and glorious benefits; and hence it is, if any man come for Christ himselfe without his benefite, and regard not the conveyance of them, as the Familists at this day do, who abolish all inherent graces, and some of them all Ordinances because Christ

Christ is all to them; or if any come for the benefites of Christ without Christ himself, as many among our selves doe, who never account themselves happy in him, but onely by some abilities they receive from him; neither of these come with a single eye, nor fixe a right end in their closing with Christ: you must first come for Christ himself, and so for all his benefits.

For establishing your hearts in which truth, consider these things.

1. Consider what drives any man to Christ. Is not sense of wants one maine thing? now what are a Christians wants, when the Lord hath humbled him? are they not, first, want of Christ; and secondly, of all the benefits of Christ? *viz.* righteousnesse, peace, pardon, grace, glory *John* 16. 9. If therefore the soules of all the elect feel a want of both, doth not Faith come to Christ for both? *John* 4. 10. *If thou knewest the gift of God, (i.e.* the worth of him, and thy want of him) *thou wouldest ask, and he would give thee water of life.*

2. What doth the Lord offer in the Gospel? is it not first Christ himselfe, and then all the benefits of Christ? *Isay* 9.6,7. *To us a Son is born, to us a Son is given*; in the receiving therefore of Christ by Faith, what should the soule

aime

aime at, but that it may have the Sonne himself, and so all his benefits with him.

3. Can any man have eternall life, that not onely hath not the benefits flowing from the Sonne, but that wants the Son himself? I am sure the Apostle expresly affirmes it. 1 *John* 5 12. *He that hath the Son hath life, he that hath not the Sonne hath not life.* Faith therefore must come for Christ himselfe: as in marriage the woman consents first to have the man, and so to have all other benefits that will necessarily follow upon this.

4. The happinesse of all the Saints consists in two things: First, union to Christ; Secondly, communion with Christ. Faith therefore pitcheth first upon Christ himselfe, that it may have sure and certain union to him; (for our union is not unto any of the benefites flowing to us from Christ; wee are not united unto forgivennesse of sinnes, nor peace of conscience, nor holinesse, &c. but unto the person of the Sonne of God himself) and then secondly commeth, for the communication of all the benefites arising onely from union, as *Paul*, *Phil.* 3. 9, 10. esteems all *things dung and losse*, first, *to bee found in him, that so hee might have his righteousnesse* in justification, *and feel the power of his death and resurrection* in sanctification, &c. In one word

word, Faith first buyes the pearle it selfe, and then seekes to bee inriched by it; it finds the *treasure* of grace, glory peace, mercy, favour, reconciliation in Christ, but then buyes the field it selfe, that it may have the treasure also, *Mat.* 13. 44. the Lord Christs great desire is, *that all his might bee with him to see his glory*, *John* 17. 24. and Faith desires first to have him, and be for ever with him, *and so* to partake of that glory: the Lords great plot is, first to perfect the Saints in Christ, *Col.* 2. 10. *ye are compleat in him*; then to make them like to Christ by communicating life, grace, peace, glory from him *Col.* 3. 3, 4. 1 *John* 3, 1, 2. Faith therefore first quiets it self in him, then seeks for life from him; it comes first for Christ, and then for all the benefits of Christ.

Oh that this truth were well considered, how would it discover abundance of rotten counterfeit Faith in the world; some seeking for peace and comfort, and catching at promises without seeking first to have the person of Christ himself, *in whom onely all the promises are Yea and Amen.* Others despising the benefits of Christ, especially grace, holinesse, and life from him; because (say they) *Christ is all in all* to them. Ask them, Have you any grace, change of heart, &c.

&c.? Tush! what doe you tell me of repentance, and faith, and holinesse? they have Christ, and that is sufficient; they have the substance, what should they do now with shadowes of Ordinances, Ministeries, or Sacraments? they have all graces in Christ, why should they look either for being of, or evidence from any grace inherent in themselves? they have a living holy head, but Christs body they say is a dry Skeleton, a dead carcase, and they are but dry bones; and is it so indeed? then look that God should shortly bury thee out of his sight; assuredly, you that want and despise the benefits comming from him, shall never have part nor portion in him at the great day of account. Christ is a Saviour *to save men from their sinnes*, not *to save men and their sinnes*; Christ is King and Priest of his Church, *holy and separated from sinners*, *Heb.* 7. 26. and if you have any part or portion in him, he hath made you *Kings and Priests* also to God and his Father, and hath not left you in you pollution, but *washt you from it in his own blood*: *Rev.* 5, 6. *The law of God is written on the heart of Christ*, *Psal.* 40. 8. with *Heb.* 10. 5, 6, 7 and if ever he wrapt you up in the covenant of grace, *he will writ his law in your hearts also*: *Heb* 8. 10.

Let all deluded Familists tremble at this

this, that in advancing Christ himself, and free grace, abolish and despise those heavenly benefits which flow from him unto all the elect. Let others also mourn over themselves, that have, with much affection, been seeking after Christs benefits, peace of conscience, holinesse of heart and life, promises to assure them of eternall glory, but have not sought first to embrace and have the person of the Lord Jesus himself.

Oh come, come therefore unto the Lord Jesus for Christ himself, and for all his benefits; I say for *All* his benefits. This is that which the Apostle prayes for *with bended knees* for the Ephesians, *that they might* (not take in a little, but) *comprehend the height, depth, length, bredth of Christs love, that so they might be filled with all the fulnesse of God.* This is that which our Saviour expresly with much vehemency cals for, *John* 7. 37, *Let all that thirst come unto me, and drink*; not *sip and tast a little*, as Reprobates and Hypocrites doe, *Heb.* 6. 4, 5. but *drinke and drinke abundantly*, as it is *Cant.* 5. 1. And observe it, that upon these very termes the Lord tenders grace and mercy, *Rom.* 5. 17. The Apostle doeth not say, *they that receive* a little, but *abundance of grace, shall reigne by righteousnesse unto eternall life. Open thy mouth wide*

Eph. 3. 14. 18.

and I will fill it, Psal. 81. 11, 12. And most certainely this is one principall difference between the faith of the Elect and Reprobates, (and if I mistake not, the principall) the elect close with Christ for that end, for which the Father offers him, which is, that they might possesse his Sonne, and all his benefits, and therefore come poor and empty, for all; the reprobate come not for all, but for so much and no more then will serve their own turne; in misery they would have Christ to deliver them, but what care they for spirituall mercies? in trouble of conscience, or after their foule falls into filthy lusts and sins, they come to Christ to forgive them and comfort them, but what care they for holinesse and a new nature? some sins they would have Christ save them from, but they regard not redemption from all; they cannot come to Christ, that all the powers of darknesse may be perfectly subdued, that their own sins, and selves, conceits, and wills, may be led away captive by this mighty Conquerour; that Christ in all his authority, grace, peace, life, glory, might be for ever advanced in them and by them.

It was *Austins* complaint, in his time, of many of his hearers, that *Christum & sequi*, to have Christ was pleasing to them; but *sequi Christum*, to follow Christ,

Christ, this was heavy. To close with Christs person, is sweet to many; but to close with his will, and to come to him that hee would give them a heart to lye under it, this benefit they desire not. All Christ is useless and needless; but something from Christ is precious to them: for the Lord Jesus sake beloved take heed of this delusion; if any thing hath been bought for us at a deare rate, and cost much; if the man should offer to hold any part of it backe, we will not abate him any thing, wee will have it all, because it cost deare; I tell you, pardon of sin, peace with God, the adoption of sonnes, the spirit of grace, perseverance to the end, the kingdome of glory, the riches of mercy, have been bought for you by a deare and great price, the precious blood of Christ; and therefore if the justice of God should hold back any thing, or thy own unbeliefe tell thee these are too great and many for so vile a creature as thou art to enjoy, yet abate the Lord nothing; say thou art vile, yet Christs blood that bought not some, but all these, is verie precious, and therefore take them all to thy self, as thy portion for ever, and *bless the Lord*, as *David* doth, *Psal.* 16, 7. *that gave thee* this *counsell*. Whiles you are in peace, it may be you may neglect so great salvation;

but the time of distresse and anguish may come wherein you may feel a neede of all, even of those hidden depths of mercy above your reach and reason; and therfore, as Bees, gather in your honey in summer time, and with *Joseph* lay up in these times of plenty, wherein the exceeding riches of grace is opened, and poured out at your heels, for those times of approaching famine, and for those many years of spiritual desertion and distresse; wherein you may think, can it stand with the honour of God to save such a poore sinfull creature as I am? what iron heart is not drawn by this love, for the Lord to invite you to possesse *All* or nothing? *Dives* in hell was desireous of a drop to coole his tongue, and behold the very depths and seas of grace are opened for thee to come in and partake of, if the Lord Jesus should be offered unto thee to pardon some sinnes, but not all; to pardon all sinnes, but not to heal thy nature also; or to heal some back-slidings, but not all; to supply thy spirituall wants, but not outward also, as may be best for thee; or to supply outward, but not inward & spirituall; if hee should offer to do thee good in this life, but not in death nor after death, you might refuse to come in; but when all is offered, all that mercy, which no eye ever saw, to pitty thee; all

that

that love, wherewith *Abraham*, *David*, *Paul*, &c. were embraced, now to refuse to come up and poſſeſſe theſe; how can you eſcape the ſoreſt vengeance of a jealous God, that neglect ſo great ſalvation? Oh Lord! what extremity of anguiſh and bitterneſſe wilt thou one day be in, when the contempt of this grace glowing upon thy conſcience, ſhall preſſe thee down with theſe thoughts; I am now under all miſery, but I might have had all Gods grace, all Chriſts glory; but wretch that I am, I would not? Mee thinks if your own good hereby ſhould not draw you, yet the exceeding great glory the Lord ſhall have hereby, ſhould force you to accept of all this grace; for if thou didſt receive a little grace, beleeve a little mercy toward thee, this makes thee ſometime exceeding thankfull, doth it not? and the very hope of more makes thy heart break forth into a holy boaſting and glorying in Chriſt, *Who is a God like unto thee?* Suppoſe therfore you drank in all, & received all that which the Lord freely offers, ſhould not the Lord be exceedingly magnified then? couldſt thou containe thy ſelf then, without crying out, *Oh Lord now let thy ſervant depart in peace, for mine eyes have ſeene*, and my ſoule hath now poſſeſſion of *thy ſalvation*? wouldſt not call to the hills,

and seas, and earth, and Heavens, and Saints, and Angels, to break forth into glorious praises, and blesse this God?

Object. But what have I to do to come, that am so poore, and empty, and full of woes, and wants, and sins? never was any so miserable, and blind, and naked as I.

Answ. If Faith cometh for all to Christ, and fetcheth all from him, then never be discouraged because thou hast nothing to bring unto him; let all thy wants and miseries be arguments and motives therefore to come unto him, *Rev.* 3.17.18 *Because thou art poore and naked*, nay because thou *knowest it not*, and art not affected with it, therefore come unto me, and *buy eye-salve, and gold and white raiment. Lord pardon my sin*, saith *David because it is great: have mercy upon mee*, *for I am consumed with grief, and am in trouble. Let mercy and truth continually preserve mee. for innumerable evils have compassed me round about Let us returne unto the Lord, because hee hath wounded us.* I am a *dogge*, therefore let me have *crums*, said the woman of Canaan: Oh this is crosse to sense and reason, and wee cannot beleeve while we are so exceeding poore, empty, vile, that the Lord should look upon us; but beloved, you little think what wrong you do to your selves, and the Lord Jesus hereby: for by this meanes

Pſ. 25. 11. & 31. 9.

Pſ. 40. 11, 12.

Hoſ. 6. 1, 2.

meanes Christ is not so much exalted, nor the creature humbled, both which concurring in faith, make those acts of faith most precious, for while you stand upon something, and would have something to bring to Christ, you hereby exalt your selves; but when you come with sense of nothing else but woes & wants, and see Christ now making of you welcome, oh, this is not only mercy, but ravishing mercy. If you should come with sense of somewhat to Christ, and to see his love to you; you might glorifie mercy in the height, and length, and breadth of it, but not in the depth of it, unlesse you see it reaching its hand to you, when you are fallen into so low and poore a condition as nothingnesse and emptinesse, and misery it self. And therefore do not come to Christ onely for the benefits of the covenant, but for the condition of it also, when you feel a want of faith it self, as *Hezekiah* did *Isay*. 38 14. *Lord I am oppressed undertake for me*, 1 Kings 8. 57, 58, Doe not undertake to fulfill any part of the covenant or any condition in it, or any duety required of thee, of thy self, but goe empty to Christ, and say as *David Lord I will run the wayes of thy salvation, if thou wilt set my heart at liberty*, Psal. 119. 32. 33. *Quicken me and I will call upon thy name*, Psal. 80. 18.

Bee ſtrong in the Lord, and the power of his might but not of thine own.

Obje. 1. But I come for all, and am never a whit the better, but as poore and miſerable ſtil as ever I was.

Anſw. If the Lord keeps you poor and low, yet the ſame motive that made thee come, let it make thee ſtay; it may be the Lord ſees thou wouldſt grow full and lifted up if hee ſhould give thee a little, and therefore keeps thee low; better be humble, then full and proud. Hoſ. 6. 2. 3. *Let us go unto the Lord, becauſe he hath wounded, broken, and ſlain us.* But they might object, we do come, but find no help, no cure. It may be ſo; yet it is ſaid, *After two dayes he will revive us, and the third day wee ſhall live in his ſight, and we ſhall know him, if we follow on to know him, verſe 6.* His goings forth are prepared as the morning, it may be *night* for a time, but the Sun of righteouſneſſe will ariſe gradually and gloriouſly upon thy ſoul.

Truly brethren, when I ſee the curſe of God upon many Chriſtians that are now grown full of their parts, gifts, peace comforts, abilities, duties, I ſtand adoring the riches of the Lords mercy to a little handfull of poor beleevers, not only in making them empty, but in keeping of them ſo, all their dayes; and therefore come to the Lord, poor, empty, naked, nothing,

nothing, cured, in the ſenſe of thy want of all things, for all things, and then receive with gladneſſe, yet boldneſſe, and holy confidence, not only pardon of ſome ſins, but of all; beleeve, anſwer not to ſome prayers, but all. Embrace in thy boſom, not ſome few promiſes, but all. It is a great caſe of conſcience. When may a chriſtian take a promiſe without preſumption, as ſpoken to him, and given to him in particular; and the rule is very ſweet, but certain? When he takes all the Scripture and embraceth it as ſpoken unto him, he may then take any particular, proper promiſe boldly: My meaning is, when a Chriſtian takes hold and wraſtles with God for the accompliſhment of all the promiſes of the New Teſtament, when he ſets all the commands before him, as his rule and compaſſe and guide to walk after; when he applyes all the threatnings to drive him nearer unto Chriſt the end of them: This no hypocrite can do, This the Saints ſhould do, and by this may know, when the Lord ſpeaks in any particular unto them: go I ſay again therefore unto the Lord for all, and in the ſenſe of all your emptineſſe bee abundantly comforted, that though you do not find ſupply from Chriſt, yet you come unto the Lord Chriſt for it: It is a certain rule, you ſhall not alway

want that good which you come to Christ to supply, nor alway bee mastered with that sin which you come to Christ with, to take away: only then be sure you come for *all*; otherwise you do not come truely; come first for Christ himself, and then (as I said) for *all* his benefits.

To conclude; this is the direct and cō. pendious way of living by faith, so much urged and pressed of Gods servants; for to live by Faith properly is to live upon the promise in the want of the thing, or to apprehend the thing in the promise, *Heb.* 11. 1. Now the promises are not given to the Elect immediately without Christ, but first Christ is given, *i. e.* offered in the Gospell and received by Faith, and then with him all things also; and therefore the Scripture runs thus, *Isay* 55. 1. 2. 3 4 *Come unto the waters and drink, and then, I will make an everlasting Covenant*, (which contains all the promises) *even the sure mercies of* David: the Apostle expressly disputes the case, and saith, *Where there is a Testament*, (containing Evangelicall promises) *there must first bee the death of the Testator*, Heb. 9. 15. 16. to whom wee must first *come by Faith*, before we can have right to any promise; *Heb.* 7. 22. 25. and 10. 16. 17. 18. 22. *Being justified by Faith, now we have peace with*

God

God, nay, *we have acceſſe to God*, nay, now *we are ſure of ſtanding*, now *we hope in God, and glory to come*; Rom. 5. 1. 2. 3. 4. all follows the firſt.

How ſhall a Chriſtian therefore live by faith? truely, firſt receive Chriſt and come to him for the end I mention; and then thou mayſt be ſure all other things ſhall be given to thee. As for example: doſt want any temporall bleſſing? ſuppoſe it be payment of debts, thy dayly bread proviſion for thy Family, a comfortable yoak-fellow, &c. Look now through the Scripture for promiſes of theſe things, and let thy Faith act thus, If God hath given me Chriſt, the greateſt bleſſing, then certainly hee will give me all theſe ſmaller matters as may bee good for me; but the Lord hath given me Chriſt, and therefore I ſhall not want: *Pſal.* 23. 1. *The Lord is my ſhepherd*, ſaith *David*, what follows, *I ſhall not want*; there is the like reaſon in all other things, ſuppoſe it be in caſe of protection from enemies; if the Lord hath given mee Chriſt to ſave mee from hell, then hee will ſave mee from theſe fleſhly enemies much more: you ſhall ſee, *Iſa.* 7. a promiſe given that *Syria ſhould not prevail againſt Judah*: they doubted of this, how doth the Lord ſeek to aſſure them? you ſhall ſee, *verſe* 14. it is by promiſing

promising *a Virgin shall conceive and bear a Son, and his Name shall be* Emmanuel; this is a strange reason, (yet you may see the reason of it if you consider this point) so *Isay* 9. 5. 6. *The oppressors rod shall be broken. For unto us a Son is born, a Son is given. By Faith they put to flight the armies of Alients, break down the walls of* Jericho, *did wonders in the world.* What did they chiefly look to in this their faith? you shall see, *Heb.* 11. 39. 40. it was by respecting *the promise* to come, and that *better thing* CHRIST JESUS himself, which we now see with open face, and therefore hee concludes, *Heb.* 12. 1. 2. 3. *Having such a cloud of witnesses,* that thus lived and dyed by faith, *Let us look unto Jesus the authour and finisher of ours.* The Prophet *Habbakuk, Hab.* 2. 5. affirms, that *the just shall live by Faith;* What faith is that? consult with the place, you shall see it was in the promise of deliverance from the Chaldean tyranny, yet the Apostle *Paul* applyes it to faith in Christs righteousnesse, and that truely, because if their faith had not respected Christ himself, in the first place, they could never have expected any deliverance by the promise of deliverance from the Chaldeans, but thus they might.

5. The speciall ground of Faith.

The

The laſt thing in the deſcription of Faith is, that the ſoul thus comes *upon the call of Chriſt in his word*, and this is the ſpecial ground of Faith; wherefore the ſoule comes to Chriſt: take a ſinner humbled and broken for ſinne, he cannot prevent the Lord by comming of himſelf unto Chriſt, and therefore the Lord prevents him, by his gracious call and invitation to come in; *Whom God hath predeſtinated, them hee hath called*; our tranſlation from darkneſſe into Gods marvelous light, is by being called. The ſoul is loſt in humiliation, the Lord Jeſus who is come to ſave that which is loſt, ſeeketh it out in vocation, or calling: Sanctification is the reſtoring of us to the Image of God wee once had in *Adam*, as corruption is the defacing of that Image; Vocation is the calling of the ſoule unto Chriſt, this voice *Adam* never heard of; hee did not need any call to come to Chriſt, and therefore was immediately ſanctified, as ſoon as hee was made: but wee need Vocation unto Chriſt, before wee can bee ſanctified by Chriſt, we need this call to make us come to Chriſt, to put us into Chriſt, and therefore much more before wee can receive any holineſſe from Chriſt; the ground of our comming by faith is Gods call. 2 *Theſ.* 2. 13, 14. *choſen to ſalvation through*

Rom. 8. 30.

1 Pet. 2, 9.

through sanctification (the remote end of Vocation) *and beleefe of the truth,* (the next end of it) *whereunto hee hath called you*; there is the ground of it. The explication of this call is a point full of many spiritual difficulties; but of singular use, and comfort to them that are faithfull and called; I shall omit many things, and explicate onely these things which serve our purpose here in these three particulars.

1. I shall shew you what this call is, or the nature of it.
2. The necessity of it.
3. How it is a ground of comming, and what kinde of ground for Faith.

1. The nature of this Call I shal open for your more distinct understanding in several Propositions, or Theses,

Our Vocation or Calling is ever by some word or voyce, either outward, or inward, or both; either ordinary, or extraordinary; by the ministery of men, or by immediat visions and inspirations of God. I speake not now of extraordinary call, by dreams and visions, and immediat inspirations, as in *Abraham*, and others, before the Scriptures were penned & published; nor of extraordinary call, by the immediat voice of Christ: as in *Paul* and some other of the Apostles: for these

these are ceased now, *Heb.* 1. 1. unlesse it be among people that want ordinary meanes, and elect infants, &c. whose call must bee more then by ordinary means, because they want such meanes; we speak now of ordinary call by the ministery of men.

2. This voice in ordinary calling home of the elect to Christ, is not by the voice of the Law, (for the proper end of that is, to reveale sinne and death, and to cast down a sinner) but by the voice of the Gospel bringing glad tydings, written by the Apostles, and preached to the world. He hath *called you by our Gospel. These things are written that you might beleeve. By the foolishnesse of preaching the Lord saves them that beleeve.* I mean preaching at the first or second rebound, by lively voice, or printed Sermons at the time of hearing, or in the time of deepe meditation, concerning things heard; the spirit indeed inwardly accompanies the voice of the Gospell, but no mans call is by the immediate voice of the Spirit without the Gospel, or the immediate testimony of the Spirit breathed out of free grace, without the word, *Ephes.* 1. 12. 13. And therefore that a christian should be immediatly called without the Scripture, and the Scripture only given to confirm Gods immediate promise, as a Prince

2 Thes. 2 14
Joh 20. 31.

gives

gives his letter to confirme his promise made to a man before; (as *Valdesso* would have it) is both a false and dangerous assertion.

3. This voice of the Gospell is the voice of God in Christ, or the voice of Jesus Christ, although dispensed by men, who are but weake instruments for this mighty worke sent and set in Christs stead; but the call, the voice is Christs, its the Lords call: *Rom.* 1. 6. It is certaine some of the messengers of Christ called the Romanes by the Gospell, yet *Paul* saith, *They were called of Christ Jesus,* *the dead hear his voice and arise, and live;* and when the time of calling comes, they listen to it as his call: and hence it is styled, *Heb.* 3. 1. because the Lord Christ from heaven speakes, takes the written word into his own lips, as it were *Cant.* 1 1. 2, and thereby pierceth through the ears, to the heart, through all the noise of fears, sorrows, objections against believing, and makes it to be heard as his voice; the bowels of Christ now yerne toward an humbled, lost sinner bleeding at his feet, therefore can contain no longer, but speaks and calls, and makes the soule understand his voice: so that this call is not a mean bussines, because the Lord Jesus himself now speaks, whose voice is glorious.

John 5, 25. 2 Thes. 2. 12, 13.

The

The ſubſtance of this call, or the thing the Lord calls unto, is to *come unto him*, for there is a more common calling) or as ſome tearme it, a particular calling) of men, as ſome to be Maſters or Servants, 1 *Cor.* 7. 24. 20. 21. or to *office in Church or common-wealth*, as *Aaron*, *Heb.* 5. 4. and the voice there is to attend unto their work to which they are called. There is alſo a remote end of vocation, which is to *holineſſe*. 1 *Theſſ.* 4. 7. and unto glory alſo. 2 *Theſſ.* 2. 14. *Phil.* 3. 14. but wee now ſpeak of more ſpeciall calling, the next end of which is to *come unto Chriſt*, the ſoul hath lived many years without him, the Lord Jeſus will now have the loſt Prodigal to come home, to come to him; the ſoule is *weary and heavy laden*, and the Lord Jeſus could eaſily eaſe it without its comming to him: but this is his will, he muſt *come to him for it*: *Mat.* 11. 27. *Jer.* 3. 7. 22. *I ſaid after ſhe had done theſe things, turne unto mee; come unto me ye backſliding children*, Ile *heale your backſlidings* Jer. 4. 1. *If thou returneſt, return unto mee.* This voice, *Come unto mee*, is one of the ſweeteſt words that Chriſt can ſpeak, or man can heare, full of Majeſty, mercy, grace, and peace; a poor ſinner thinks, Will the Lord ever put up ſuch wrongs I have offered him, heale ſuch a nature, take ſuch a viper into his

his bosome; do any thing for mee? if there bee but one in the world to be forsaken, is it not I? the Lord therefore comes and calls, *Come unto me and I will pardon all thy sins, I will heale all thy back-slidings, I will be angry no more.* Jer. 3 12, 13. *Though thou hast committed whoredom with many lovers, yet returne unto mee saith the Lord, Jer.* 3. 1. Though thou hast resisted my Spirit, refused my grace, wearied mee with thine iniquities, yet come unto me, and this will make mee amends; I require nothing of thee else but *to come*: for Gods call is out of free grace *Gal.* 1. 6. and therefore cals for no more but onely to come up and possesse the Lords fulnesse, *Luke.* 14. 17. 1 *Cor.* 1. 9.

Isay 55, 1, 2,

This call *to come*, is for substance all one with the offer of Christ; which consists in three things.

1. Commandement to receive Christ as present and ready to be given to it: as when wee offer any thing to another, it is by commanding them to take it: 1 *John* 4. 23. and this binds conscience to beleeve, as you will answere for the contempt of this rich grace, at the great day of account.

2. Perswasion and intreaty to come and recieve what wee offer; for in such an offer wherein the person is unwilling to

2 Cor, 5, 16, 20,

recieve

receive, and we are exceedingly desireous to give, we then perswade; so doth Christ with us.

3. Promise to offer a thing without a promise of having it, if wee receive, it is but a mock-offer; and hence you shall find in Scripture some promise ever annexed unto Gods offer, which is the ground of faith, *Jer.* 3. 22.

This call or offer hath three speciall qualifications: first, it is inward as well as outward, for the Lord cals thousands outwardly who yet never come, because they want an inward call to come; an inward whispering still voice of Gods Spirit, and therefore it is said, *Hee that hath heard and learned* (not of man only, but) *of the Father cometh unto me: Iohn 6 45.* The Lord doth not stand at the outward door only and call to open, but the Lord Jesus comes in, he comes near unto the very heart of a poore sinner, &c. and makes that understand, *Hos.* 2.14. and the Lord makes his grace glorious, and his mercy sweet unto the hearts of his Elect; Look (saith the Lord Jesus) how I have left thousand thousands in the world, and have had greater cause so to have left thee; but behold I am come unto thee, oh come thou now unto mee.

2. It is a particular call; for there is a generall call and offer of grace to every one, Mark 16. 15.

one. Now though this bee a meanes to make it particular, yet the Spirit of Christ which is wont to apply generals unto particulars particularly, makes the call particular, that the soul sees that the Lord in special means mee, singles out me in speciall to beleeve; otherwise the souls of the elect will not be much moved with the call of God, so long as they thinke the Lord offers no more mercy to me then to any reprobate; and therefore the Spirit of Christ makes the call particular, *Esay* 43. 1. *I have called thee by name*, *John* 10 5. *He calleth all his sheepe by name*; not that the Lord calls any by their christen name (as we say) as the Lord did extraordinarly call, *Samuel*, *Samuel*, and *Paul*, *Paul*, but the meaning is, looke as the Lord from before all worlds writ downe their names in the book of life, and loves them in speciall, so in Vocation, (the first opening of Election) the Lord makes his offer and call speciall, and so speciall as if it were by name; for the soul at this instant feels such a speciall stirring of the Spirit upon it, which it feels now, & never felt before; as also its particular case so spoken unto, and its particular objections so answered, and the grievousnesse of its sinne in refusing grace so particularly applyed, as if God the only searcher of hearts only.

ly ſpake unto it, and ſo dares not but think and beleeve that the Lord meaneth mee.

3. It is effectuall, as well as inward and particular. *Luke* 14.23. *Compell them to come in*, *John* 10.16, Chriſts *other ſheep ſhall hear Chriſts voice*, and thoſe he *muſt* bring home, for every inward call is not effectuall. There came a man in without his wedding garment, *Mat.* 22.6,7,8. whence our Saviour ſaith, *many are called, but few choſen*; but this I now ſpeak of, is a *calling out of purpoſe*. *Rom.* 8.28. and therefore never leaves the ſoule, untill it hath reall poſſeſſion of Chriſt, and reſts there; this call falls upon a ſinner humbled, not hard hearted; and hence the call is effectuall *Mat.* 9.12.13. 2 *Chro.* 30.10.11. it is ſuch a call as was in creation, *Rom.* 4.17. And hence the ſoule cannot but come, and when tis come, it cannot depart, like *Peter*, *Lord, whether ſhall we goe?* and therefore though it have never ſo many objections in comming to Chriſt, never ſo much weaknes or heartleſneſſe to cloſe with Chriſt, yet the Lord brings it home, and there keeps it, and now infinitely bleſſeth God that ever the Lord gave it an eye to ſee, an heart to come and ſeek after Jeſus Chriſt.

Thus much of the nature of this call, now followes the neceſſity of it, which appears

appears in these three particulars.

1. No man should come unlesse first called; as it is in calling to an ordinary office, so 'tis in our calling much more unto speciall grace; the Apostle saith, *Heb*, 5.4. that *no man takes this honour, but he that is called of God*; so what hath any man to do with Christ, to make himself a sonne of God, and heire of glory thereby, but hee that is called of God? what have we to doe to take other mens goods unlesse called thereto? what have wee to doe to take the riches of grace and peace, if not called thereto? tis presumption to take Christ whiles uncalled, but not when you are called thereunto.

2. Because no man wold come without the Lords call, *Mat.* 20 6.7. *Why stand you here all the day idle?* The answere was, *No man hath hired*, or *called us thereto*. When there is an outward call onely, yet men will not come in, *Mat.* 22.37. and therefore there must be an effectuall call to bring men home, *Esay* 55. 5. and therefore you shall see many, let there be a legal command, suppose to sanctifie a Sabbath, or to speak the truth; they have no objections against obedience unto this: but presse them to beleeve, shew them Gods calls for it, they have more fears and objections rising against this; then there be haires in their head, because

the soul would not close with this.

3. Because no man could come unlesse called, *John 6.44. No man can come to me unlesse the Father draw him*; and how doth the Father draw any man, but by this call? If the Lord should not come and speak himself, and make his call the most joyfull tydings and the sweetest message that ever came to it, it would say, I have no heart, I cannot, I am not able, for, *Rom. 11.32. we are shut up under unbeleef*; and therefore the Lord Jesus, *Luke 15.5.* must bring his sheepe home upon his shoulders, else it wil dye in the wilderneſse of its owne droopings; whereas when the Lord effectually speakes, the soule cannot but come.

3. Lastly, how this call is a ground of faith, and what ground of faith.

For answer hereunto, I do not make this call considered without the promise, the ground *on which* Faith rests, (for that is Gods free grace in the promise) but the ground *by which* it rests, or wherefore it rests upon the promise. The mind sees (1.) the freeneſse of mercy to a poor sinner in misery, and this breeds some hope the Lord may pitty it. (2.) The fulneſse and plenteous riches of mercy, and this gives very great encouragement to the soul to think, The Lord (if I come to him) surely will not deny me a drop,

Psal.

Psal. 130. 7. 8. The Prodigall *comes home* becaute of *bread enough in his Fathers house*, though he was not certain hee should have any. (3.) The preciousnesse and sweetnesse of mercy makes the soul long vehemently for it, *Psal.* 36. 6. 7. and makes it set all other things at a low rate, to enjoy it; but when unto all this the Lord sends a speciall commandement, a speciall message on purpose, and calls it to come in, & accept of it, and take mercy as its own, and that for no other reason, but because it is commanded and called to accept of it; this puts an end unto all doubts, all fears, all discouragements, and the soul answers as those, *Jer.* 3. 22. *Behold, we come, for thou art the Lord our God.* As a man in great want of bread, one comes and freely offers him bread to preserve his life, the man takes it; if you ask him, Why do you take it? you are a poor fellow, unworthy of it, never did yet one hours work for it: he answers, 'Tis true, I am unworthy, but yet because it is offered to me to preserve life, I gladly take it; the man doth not promise absolutely to me, that this bread is mine, and shall feed me; but he tells me, if I do receive it, it shall certainly be mine to feed me; and this is the main ground of his receiving of it. Just so it is in Faith; Ask an humbled sinner, Why do you beleeve?

leeve? Why do you take Christ as your own? Hath the Lord said absolutely that he is yours? No, saith the soul, but the Lord freely offers himself unto me, who am undone without him, and saith, if I do receive him, he shall be for ever mine, to give life to me, and therefore I thankfully accept of him; this is the ground of Faith. The Scripture sets out this in a lively similitude of *a great Supper*, to which many were *invited*; what was the ground of their comming to it? Behold, all things are ready, if you come and eat, they are not yours if you do not come; but if you come at my call and invitation, then all things shall be yours. And hence it is that they that came not, were excluded; they that came were received with welcome. Luke. 14. 17.

I know 'tis a question of some difficulty among some, *viz.* Whether an absolute testimony of actuall favour and justification bee not the first ground of Faith? They that make Faith to bee an absolute assurance of Gods favour, must of necessity maintain this assertion, and then these things will follow.

1. That a christian must be justified before he beleeve; for the cause of Faith must go before Faith. This proposition, *thou art justified; reconciled*, is according to this assertion, the cause of Faith; for

no proposition can therefore be true, because we are perswaded that it is true, but it must be first true, before I am perswaded to it; the wall is not white, because my eye sees it so, but it must first bee white, and then I see it so. Now to make actuall justification before faith, is crosse to the whole current of Scripture. *We beleeve that we might be justified*, Gal. 2.16. we are not justified that we might beleeve, *Wee passe from death to life by faith*, John 5: 24. we are not in a state of life before faith. *When the Lord Jesus saw their faith*, Mat. 9.2. *he* then *said*, *Be of good comfort, thy sins are forgiven thee*. The Word saith, *He that beleeveth not, is condemned already*, John 3.18. and therefore (unlesse the Spirits witnesse be crosse to the Word) it doth not say to one that beleeveth not, that he is absolved already. To be *justified by faith*, and to be *justified by Christs righteousnesse* is all one in the Scriptures phrase and meaning, *Gal.* 2.16,17. And therefore we may as well say that wee are justified before and without Christ, as before and without faith. And indeed this doctrine of being justified by Faith, and by this means to have remission of sinnes, the Apostle *Peter* affirms to be the doctrine of all the Prophets, *Acts* 10.43. *To him give all the Prophets witnesse, that who-*

soever beleeve in him, shall receive remission of sinnes; not that they had remission of sinnes before they did beleeve. I know not any one Protestant Writer that maintaines our justification before and without Faith, except learned *Chamier*; who not knowing how to avoid the blow of *Bellarmines* horned argument, that if Faith be an assurance of our actuall justification, then we are first justified before we beleeve; hee affirms wee are justified before Faith: and therefore that when the Scripture saith *we are justified by faith*, the reason of that (saith he) is not because our Faith doth *efficere justificationem*, *i. e.* is a cause (meaning instrumentall) of our justification; but because *efficitur in justificato*, *i. e.* is wrought in a justified person: but if that be the reason of the phrase, we may affirm our justification to bee as well by love, and sanctification, and holy obedience, as by Faith; because these are wrought in a justified person also.

Then no mans ministry, nor the doctrin delivered by the faithfull Ministers of Christ from out of the Scriptures can be any ground of Faith, for before Faith no Minister of Christ can say to any man in particular, or any men in generall, that they are already justified and reconciled, and therefore beleeve it; but

to deny that doctrine which is opened out of the Scriptures by the Ministers of Christ, to be the ground of Faith, is expressly crosse to the testimony of Scriptures and the end of the Ministery, and of the messengers of Christ, who have the keyes of office given to them, that *what they bind on earth, is bound in heaven; what they loose on earth, is loosed in heaven; whose sins they remit, they are forgiven, whose sins they retain, they are retained*, Mat. 16. 16. Joh. 20. 23. Most excellent for this purpose is the Apostles dispute, Rom. 10. *You need not go up to heaven, nor down to hell, to fetch Christ himself to tell you whether you shall bee justified and saved.* verse. 6. 7. *For the word is nigh them, verse* 8. that opens Christs heart unto thy heart. But what word might some say is this? Is it not the eternall word of the Spirit only? The Apostle answers, *It is that word which we preach:* hereby you shall know whether you shall live or no; but what is that word *Paul* preached? is it not an absolute testimony that all your sinnes are already pardoned by Christ, and therefore beleeve it? No, but *If thou beleevest with thine heart that God raised up Christ from the dead, thou shalt be saved, verse* 9. 11. 12. What can be more full? yet consider that one place more, *John*

17. 20.

17.20 *I pray for all them that shall beleeve on me; through their word.* What is the ground or means of beleeving in Christ? It is said here expresly, *Their word*: Is it not the word of Christ, rather then the word of the Apostles and of their successors, in the doctrine they delivered, is it their word? Truly, that which they delivered, was the word of Christ, and that which is opened from their doctrine in the Scripture; is the word of Christ, yet as they open it, and apply it, so 'tis their word; and this Word is the ground by which all that Christ prayes for, do beleeve in Christ; the bare word I grant cannot perswade without the Spirit, yet the Spirit will not give ground to Faith without the Word, but as by it, so upon it, will build the soules of all the Elect, who are *built upon the foundation of the Apostles and Prophets; Jesus Christ being the chief corner-stone, Ephes.* 2.20. *How can they beleeve without a Preacher? Rom.* 10.14.

3. Then when wicked men and reprobates are commanded to beleeve, (as they are commanded, *John* 3.19. *Luke* 14.17. *John* 6.38. *Heb.* 4,2.) they are commanded to beleeve a lye, *viz.* that their sins are pardoned, and they actually justified; for if this testimony bee the ground of faith, then when they are com-

manded to beleeve, they are commanded to be perſwaded of this teſtimony. But the ſins of wicked men, eſpeciall Reprobates, are not, nor never ſhall be forgiven; and therefore this cannot bee the ground of Faith.

4. Then the Spirit of adoption, which witneſſeth that God is our Father, and that we are his ſonnes reconciled to him, goes before faith; but the Apoſtle expreſly denyes this, *Ye are the children of God by faith, Gal.* 3.26. *And becauſe ye are ſonnes he hath ſent unto you the ſpirit of ſonnes, crying, Abba Father, Gal.* 4.6.

5. If ſuch a teſtimony ſhould be the firſt ground of Faith, then no man ſhuld believe, but he that hath ſuch a teſtimony anticedent to his faith; but this is croſſe to the Scripture; *Eſay* 50.10. *Hee that ſits in darkneſſe, and ſees no light, let him ſtay himſelfe upon his God.* When *Jonah* is caſt out of Gods ſight to his owne feeling yet he is bound to look again unto the Temple.

6. This abſolute teſtimony, is either the teſtimony of the Word, or of the Spirit; Not of the Word, as is proved; if of the ſpirit, then let it bee conſidered, whether that can bee the teſtimony of the ſpirit which is not according to the Word, nay, contrary to the word, for the

Word

Word to say none are justified before faith; for the Spirit to testifie some are justified before faith. If it bee said, that the Spirit doth not witnesse these to any man before and without faith, but yet it is without respect unto, or shewing a man his faith, (for those that exclude Sanctification from being any evidence, they mean Faith as well as any other renewed work of holinesse, and so exclude that also) then I say the testimony of the Spirit (which of it self is exceeding clear) is an abscure and darke testimony, because it clears up the predicate of this Proposition, *thou beleever art justified*, it witnesseth to a man *thou art justified*; but cleares not up the subject of it: *viz. thou beleever*, it makes a man beleeve a testimony without understanding the full meaning of it; for the Spirit testifying to any man *thou art justified*; his meaning is, *thou beleever art justified*; and I doe beseech the God and Father of all lights, that his poore people may bee led into the truth in this particular; for want of establishment here, you little thinke how many delusions you may fall into about your spirituall condition; I remember that when Satan came to overthrow the Faith of Christ in his second temptation *Mat.* 4.6. he brought a promise out of the Scriptures to him, be-

cause he saw he held close to them, *verse* 4. and by this promise sought to lead him into temptation, how so? observe the text, and see if it was not by hiding part of the meaning of the promise from him, and in special, that very condition required in the person to whom the promise is made for hee tells him, that *if hee cast himself down headlong, the Lord* hath not only said it but *writ it, He shall give his Angels charge over him, to keepe him from dashing his foot against a stone:* whereas if you consult with the place whence it is cited, *viz. Psal* 91, 11. The condition is set down, *in all thy wayes*, which hee purposely hides from our Saviour as much as in him lay.

Oh take heed therefore of receiving any testimony from Word or Spirit without the meaning of it, without knowing the person thus and thus qualified, to whom it belongs; otherwise Satan will hurry you headlong to a world of delusions; and you shall finde the word of God appointed to direct you, (through your misapplication of it) the word of Satan to deceive and damne you: do not think that this is building faith upon workes; but to beleeve, that they that believe in Christ are justified, reconciled, and saved, is building faith upon Gods promise; yea, and his free promise too: for

saith the Apostle *it is of faith that it may be of grace Rom.*4. 16. It is believing to have the end by the meanes, not the end without the mean of Faith. It is true we may see Gods favour and love to us in the cause as well as in the effects of sanctification; but what is that cause? the meritorious cause is Christs righteousnesse, and the instrumentall cause of applying this, is our Faith; so that as wee are justified by faith, so seeing this we may say assuredly with *Paul, being justified by faith, we have peace with God. Rom.*5. 1. It is true, wee cannot see our justification by faith, nor the work of Faith, without the shining of the Spirit into our hearts; but the question is not whether the Spirit helps us to see our justified estate, but by what meanes, by what Proposition in the word wee come to see it, which wee say is not by any such absolute testimony: thou art justified already and therefore beleeve, but if thou beleeve and come to Christ, here is then pardon of sinne, peace with God, yea all the blessings of Christ ready for thee, which God intends to give and never to take away, if thou thankfully receive what God freely offers; and as it were layes down at thy feet. The call of Christ therefore is the ground by which wee first believe; and that you may bee con-

firmed farther herein, doe but consider the glory and excellency of this ground.

It is a constant ground of faith, for if you come to Christ because you have assurance, or because you feele such and such graces, and heavenly impressions of Gods spirit in you, you may then many a day and yeare keepe at a distance from Christ, and live without Christ; for the feeling of graces, and assurance of favour are not constant; but this call is alway sounding in thine ears, *oh come*, not only because thou feeleſt holineſſe in thee, but come, because poore, hungry, empty, naked, loſt, blind, curſed, forſaken, full of ſin; there is not one moment of the day of grace, but the Lord beſeecheth thee to receive his grace, *2 Cor. 6. 1. 2, 3.* this is an open door to Chriſt at all times, an open harbour to put in at in all ſtorms, a heart breaking word; oh thou toſſed with tempeſts and not comforted, come unto me and thou ſhall finde reſt to thy ſoul. Many aske, how ſhould I come to Chriſt, ſeing that I have no promiſe belonging to me? what have dogs to doe with childrens bread? be it ſo, yet Gods call, command, beſeechings, to come in, ſhould be ground unto thee to come as a poore begger, that hath no promiſe abſolutely given him of reliefe, yet if a rich man ſends to him, and bids him come to

his door and wait, he thinks he hath good ground and warrant to come.

It is a ſure ground againſt all feares, all doubts of preſumption, all ſence of unworthyneſſe, and of the greatneſſe of the good promiſed, &c. For the Saints have many feares whereby they dare not come, they fear they may preſume, they ſee themſelves moſt vile, and unworthy of the leaſt ſmile; the benefits are ſo exceeding great, to which they are called, that they thinke it is too good for them, &c. But beloved, when then the ſoule ſees evidently, the Lord invites me, perſwades me, commands me, waits for mee, ſtrives with mee that I would come in, and becauſe his grace is free, therefore requires no more but onely to *come and take, come and drink*, this forceth the ſoule to confeſſe, I am ſure it is no preſumption to obey the call of Chriſt; and what though I am unworthy, and this good is exceeding great and precious, yet if it bee the Lords grace to call ſuch a poor wretch to receive and accept of it, why ſhould I not rather thankfully receive it, then out of mine own head ſuperſtitiouſly refuſe it? but this I am ſure & certaine of, the Lord calls me, thus to doe; if God ſhould ſpeak from heaven to you to come unto his Sonne, it is not ſo ſure a ground as the call of God from out of the Oracle of his

word

word, in the blessed Gospell of his deare Sonne.

3. 3. It is a strong ground, and of great power and efficacy, to force the soule to come, for you may object, no man can believe, or should believe, and come of himselfe, I say so too; but how would you have the Spirit of Christ enable you to come? verily, it is by this call; and therefore Jer. 3. 22 when the Lord said, *Return ye back-sliding children*, they presently answered, *Lord wee come, the dead shall hear this voice of the Sonne of God and live*; John 5 25. *thou saidst Seek yee my face, my heart answered, Lord thy face will I seek.* Oh iron, stony, Adamantine heart, that canst heare so sweete a voice as this word *come*, & yet not bee overcome!

4. This call honours grace most, for what more free then for the Lord to say, *Come and take of the water of life freely*, what more free, then for a rich man to require of his debtor onely to receive so many thousands of him to pay his debts, and to set him up again? Verily brethren, as the Lord honours his grace by commanding us to come, so wee honour it, when through the mighty power of the same call we do come.

Thus much for explication of this call, now let me put an end to it in a word of Application.

Let

Let this perswade all sorts of persons young and old, one and another to whom the Gospell is sent, to come in to Jesus Christ; for those that God calls should come: but the Lord calls (at least outwardly) all sorts of persons; nay, every individuall person to come in: *Mark* 16. 15. 16. *Paul* told the stout Jaylor, *If thou beleevest thou shalt be saved:* and looke as the Law speaks particularly to every man, *thou shalt have no other God, &c.* so doth the Gospel also. *Rom.* 10. 9. that so every man might looke upon himselfe as spoken to in particular. And indeed if there were not such a particular call, then men should not sin by refusing the Gospel, nor should the Lord be angry for so doing, but their sinne and *condemnation* is great that so do, *John* 3. 19. And the Lord is more *wroth* for this sin then any other, *Ps* 2. 12. *Luk.* 14. 18. *Heb.* 3 10. 11. 19. In one word, either the Lord would have thee (who ever thou art) to receive Christ or to reject, and so despise Christ; and if the Lord would have you reject him, he would then have you sinne, and continue in it, which cannot stand either with the honour of Gods holinesse, or of his rich grace; I shall here therefore open two things.

1. Set down means to enable you to come.

2 Shew

2 Shew you how, and in what manner you should come.

The meanes.

1. Consider, who it is that doth call you; is it Man or Ministers think you? you might never come then, no, it is Jesus Christ himself that cals you by them: Why doe many discouraged Spirits refuse to come? it is because they think deceitfull man, or charitable men call them, but the Lord hath no respect unto them; Oh foolish conceipt! I tell you their Ministry is not an act of their charity, wishing well to the salvation of all, but it is an act of Christs love and soveraign authority: *Mat.* 28, 18 19, 20. So that what they do, it is in *Christs stead.* 2 *Cor.* 5 19. 20. if Christ was present, he would call thee to him with more bowels then any compassionate Minister can: and I assure you to *receive them*, is to *receive Christ*; to *despise them*, is to *despise Christ*, *John* 13. 20. and therefore *Eph.* 2. 14, although the Apostle preached to the *Ephesians*, yet it is said, that *Christ came* and preached to them. *If any Minister preacheth any other doctrine of grace then what Christ hath delivered let him be accursed.* But if they publish his minde & his call, look upon them as if the Lord himself called unto you, lest the Lord accurse you, and all their Ministery to

you:

you: the Lord Jesus did not cast off the Jewes for crucifying of him and shedding his blood, untill the Gospell of grace published by his messengers, came to them, and that was rejected; then *Paul* waxed bold, and said, *because you put away the word from you, wee leave you. Acts* 13 46.

Oh beloved, if you did beleeve Chirst called you poor prodigals (that have run riot, and sinned against him as much as you could) home unto him; suppose Christ was present, would it not draw you in? suppose he was with thee in the chamber, where thou art crying after him, or in the Church where thou art waiting for him, and he should appear visibly before thine eyes, opening his bosome, and bowels, and blood before thee, and calling unto thee to this purpose, I doe beseech thee and intreat thee by all these tears I have shed for thee in the dayes of my flesh by all those bitter agonies I have suffered for thee, by all these tender bowels which have been rowled together toward thee, come unto me, embrace me, lay thy wearied head in this blessed bosome of mine, and crucifie me no longer by thy sins, tread me not under foot by thy unbeleef any more, and I will pardon all thy sinnes though as red as crimson, I will heal thy cursed nature, I will carry

carry thee in my own bowels up to glory with mee, where all sins and tears and sorrows shall be abolished &c. who wold not now come in to him? let mee see the man that hath a heart of Adamant that would not melt and come in at this; Oh my beloved, this very call is done as really by Christ in his Ministers now, though not so visibly and immediatly as I now describe; and therefore take heed how you refuse to heare him that *speakes from heaven. Heb.* 12.25.

2. Consider whom the Lord calls, and that is *thee* in particular, who ever thou art, to whom the Gospell of Christ is sent: for if you think Christ calls some only that are so and so deeply humbled only to come, and not unto you in particular, you will never come in; but we have proved this, that the Lord calls all in generall, and consequently each man in particular, the consideration of this may bring you in; Men fear to commit murther and steal, &c. but you fear not unbeleef; but the Apostle bids you *fear* that; *for the Gospell is preached* (saith he) *unto you, as well as unto those that fell by unbeleef: Heb* 4.1.2. do not say, he calls me indeed, but it is no more then what he doth to reprobates; true, in the outward call it is so, yet upon this ground you may think the Lord commands not,

calls

calls not you, to sanctifie a Sabbath, or to honour Gods Name, because this is as common to reprobates as unto you, do not say, I am not able to come, and therefore I am not called; no more are you able to attend the rules of the morall law; yet you look upon them as appertaining to you, and because you cannot do them, you intreat the Lord to enable you, and so because you cannot come, you should look up to the Lord to draw you: and verily many times the great reason why the Lord doth not draw you, is, because you do not deeply consider that hee doth really and affectionately call you; do not say, I am a dry tree, the Lord cannot look upon mee, whose condition is worse then ever I heard or read of, yet remember what the Lord speaks to such; *Isay* 56. 3. 4. 5 6. 7. Look not thou to thy barren and dead heart, but *give glory unto* God; as *Abraham* did, *Rom.* 4. 19. 20. and receive his grace with more thankfulnesse then any else, because none ever so miserable as thy self; you young men hear this, though you have spent the flower of your years in vanity, madnesse, and filthy lusts, yet the Lord calls you in to him; you old men grown gray-headed in wickednesse, though it be the last hour in the day of your life, yet behold the Lord would hire you, and

calls

calls you to come in, before the soreſt wrath of a long provoked God break out upon you; you that have deſpiſed Gods meſſengers, crucified the Lord Jeſus afreſh, embrued your hands in his blood, ſcorned and hated the Saints, and the word of Gods grace; hear what *wiſdom* ſaith, *Prov.* 1. 22. 23. *Return ye ſcorners*; oh conſider, you that are ignorant of Chriſt, that never *ſought* after Chriſt many a year together, that have *continually provoked him to his face*, how the Lord calls you, *Iſay* 65. 1. 2. 3. you, even you, are thoſe the Lord calls, and will you not come?

3. Conſider why the Lord calls thee, is it becauſe hee hath any need of you to honour him? I tell you, he could have gone to others that would have given his Goſpell better welcome then it hath had from you; he could have gone to many Kings and Princes, and out of that golden mettle have made himſelf veſſels of honour, rather then out of ſuch baſe mould as thou art made of; he could have honoured himſelf in thy ruine, as in many millions of other men, and loſe nothing by thee neither: he could have been bleſſed without you in the boſom of his Father; or is it becauſe thou haſt done any thing for him? alace! thou haſt not returned him thy nutſhells, thou haſt not had ſo much

as

as a form of Religion, thou hast done as much mischief to him as thou couldst, *Jer.* 3. 5. thou hast wearied him with thine iniquities, and made him serve with thy sins, and hast sadded his heart exceedingly by strange impenitency; *Isay* 43. 24. The only reason that hath moved him to call to thee, hath been pity to thee, seeing thee running to the fire that never can be quencht, without stop or stay; 2 *Chron.* 36. 15, 16, and *because thou art fallen by thine iniquities*, *Hos* 14. 1. And shall not this bring you home?

Consider for what end the Lord calls thee; is it not to come and take possession of all the *grace of Christ*, *Gal.* 1. 6. nay, of all the *glory of Christ*, 1 *Thes.* 2. 12. nay, to a most near, sweet, and everlasting *fellowship with Christ* himself? 1 *Cor.* 1. 9. and can I say any more? can you desire any more then this? If the Lord should say unto any of us, Come into the garden, and there watch, and pray with me, sorrow and suffer with me; who of us would not account our selves unworthy of such honour? but for the Lord to say, Come and enter into your rest, the land, the kingdom of grace and glory is before you, go up and possesse it, oh where are our hearts, if this call will not draw? If the Lord should say at the day of judgement, when the heavens and earth shall be

on

on a light fire, and the Lord Jesus set upon the throne of his glory, admired of all his Saints and Angels; Come you blessed and take the kingdome prepared for you, would you not gladly come at that call? oh beloved, the Lord Jesus now in the throne of his glory in heaven, behold he calls you unto a better good then that kingdome; he calls you to come and take himself and all his precious benefits, prepared for you, though in thy self accursed; and would he have you take possession of all this? is it not the *praise of the riches of his grace? Eph.* 1. If this be his end, then if thou wilt not come for thy own good, yet for his sake, his grace sake come in.

How long the Lord hath called thee, how oft hee would have gathered thee; hee hath *stood* so long untill his *locks are wet with the dew of the night. Cant.* 5. 1, 2 It may be you are afraid, it hath beene so long, that now time is past; oh no, for whiles the Lord calls by his word and spirit, *now is the acceptable time*, 2 *Cor.* 6, 2. I confesse there is a time wherein the Lord will not be found, but whiles the Lord is neare unto thee by his Ministery, by his spirit, convincing, affecting, stirring knocking at thy heart, the time is not yet past, the Sun is not yet set, so long as these beams appeare, *Isay* 55. 6.

those

those thoughts which discourage thee from comming to Christ, whiles the voice of his call is heard, cannot bee of Christ, but Satan, whose principall worke is to lay such stumbling blocks in our way to him,

Consider the greatnesse of your sinne in not coming to him. 6

1. This is the condemning sin; for no sin should condemne thee, if thou didst *come to him*, John 3.17,18,19 thou shouldst please him, and as it were make him amends for all the wrongs thou hast done him, by coming to him. Heb. 11: 5,6 7.

2. This aggravates all other sins; *If I had not spoken to them* (saith Christ) *they had had no sin*, i.e. comparatively; *but now they have no cloak for their sin:* can the sin of devils be so great as thine, that never had a Saviour sent unto them? yet thou hast one sent and come out of heaven to thee, calling to thee from heaven, and yet thou despisest him. John 5,22

3. This provokes the Lord to most unpeaseable and unquenchable wrath, Heb. 3.11. I *sware in my wrath they should not enter into my rest*, after sins against the Law, the Lord did not sweare that man should die, (for that notes an unchangable purpose) but let Christ be despised, the Lord now sweares in his wrath against such a one, *bee that drawes back, my soule*

shall take no pleasure in him, Heb. 10. 38. after sin against the Law, the Lord took pleasure in glorifying his grace upon man fallen; but if you draw back from the grace of Christ in the Gospell, the Lord will take no pleasure in you.

4. It provokes the soreſt and most unsupportable wrath, *Take heed you despise not him that speaketh for if they did not escape who refused him that spake on earth, much lesse shall wee that despise him that speaks from heaven*, Heb. 12. 25. Take heed therefore you despise not him that speaketh; the word *despise* signifies in the originall, to despise or refuse upon some colour of reason: every man hath some seeming reason against beleeving; one thinks time is past, another thinks he is excluded by some antecedent decree of Election, another thinks he is not humbled, nor holy enough, another makes excuse not by pretending his Ale-house and Whoore-house, but his Farm and Merchandize, *Matth.* 22. another thinks hee is well enough without Christ, &c. Oh take heed, for the wrath of God, most intolerable is your portion, the loweſt dungeon of darkneſſe is thy place in hell for this sinne; *Hear ye despisers* and wonder, *for I will work* (saith the Lord) *a work in your dayes, which you shall not beleeve though it be told you*, Acts 13. 41.

I pray you what is this work? certainly a work of wrath and vengeance; but what is it? *you will not beleeve though you bee told of it*, oh you secure sinners, but what is it that they will not beleeve? nay, truly the Lord himself is silent there, and saith nothing, as if it were so great and dreadfull, that the glorious Lord himself is not able to expresse it; and truly no more am I: Oh therefore, be not worse then that *generation of Vipers* that came in to *John*, because some had *forewarned them to escape the wrath to come*, Mat. 3. but come unto a Saviour, that you may be ever blessed with him But you will say,

How should we come to him? 2.

Come to him mourning and loathing Answ. 1
your selves for your long continuance in refusing of him, *Jer.* 31. 9. *Ezek.* 6. 9 come mourning for all thy sins, but especially for this, that thou hast slighted him and not sought him, shed his blood, rent his bowels; and if thou canst not come, yet come to him and make thy moan to him of thy unbeleef and inability to come.

Come with confidence, that *they that do come he will never cast away*, and that thou being come hee will never cast thee away, *John* 6. 37. *Heb.* 10. 22. 2.

Come gladly and willingly, glorifying his grace, but abasing thy self, *With glad-* 3. Act. 2. 39.

nesse

& 3.17. *nesse shall they bee brought, and enter in the Kings presence*, Psal. 45.15. Do not receive Gods grace as a common thing, thankfully and with all thy heart; for the end why the Lord gives Christ to any man is the glory of his grace, if the Lord attains this end, he desires no more, for why should he, when he hath this end?

4. Do not come and taste, but *come and drink*; John 7.37. you may famish to death and pine away in your iniquities, and prove Apostates, even to commit the impardonable sin, if you do but taste of him, as those did, *Heb.* 6.4.5. but *drinke abundantly, oh ye beloved of the Lord, Cant.* 5.1. If you cannot satisfie your soules, by what you feele already received from him, then satiat your soules by what you may find in him; *Isay* 45.24. take possession of all the grace, glory, peace, promises of the Lord Jesus, and leave not a hoose behind thee, and be for ever refreshed and comforted therein.

5. So come to him, as that you keepe your confidence, and keep your favour of him and joy in him, *Heb.* 3.14 with 6. let the word that called you bee ever sweete and precious, as *David* said, *Psal.* 119.53. *I will never forget thy Precepts, for by them thou hast quickened mee.* Let the Lord Jesus be ever fresh, *Heb.* 3.6. and *as an oyntment powred out*; take heede

that

that the *blood* wherewith you are sanctified, do not grow *a common thing*, and promises withered flowres, and Sermons of Christ and his grace (unlesse there bee some new notions about them) as dead drink, for this is the great sinne of this age; the old truths about the grace of Christ, and the simplicity of the Gospell is as water in mens shoes: Ministers must preach novalties, and make quintessentiall extracts out of the Scriptures, and it may bee presse *blood* out of them sometime rather then *milk*, or else their doctrines are to many as Almanacks out of date, or as news they heard seven years since; and they knew this before: Oh, the wrath of God upon this God-glutted, Christ-glutted, Gospel-glutted age; unlesse it bee among a very few poore beleevers, whose souls are kept empty, poor, and hungry by some continuall temptations or afflictions, and they are indeed glad of any thing, if it bee any thing of Christ! Verily I am afraid such a dismall night is towards of spirituall desertions, and of outward, but sore afflictions of famine, war, blood, mortality, deaths of Gods precious servants especially; that the Lord will fill the hearts of all Churches, families, Christians, that shall bee saved in those times, with such rendings, tearings, shakings, anguish of spirit, as

scarce never more in the worst dayes of our fore-fathers; and that this shall continue, untill the remnant that escape shall say, *Blessed be hee that cometh in the name of the Lord*, blessed be the face and feet of that Minister that shall come unto us in Christs name, and tell us, that there is a Saviour for sinners, and that hee calls us for to come.

And thus I have done with this Divine truth *viz.* That the Lord Jesus in the day of his power, saves us out of our wretched and sinfull estate; by so much conviction, as begets compunction; so much compunction, as brings in humiliation, so much humiliation, as makes us to come to Christ by Faith;

Chap. II.

That every sinner thus beleeving in Christ, is at that instant translated into a most blessed and happy estate. John 5.24. Psal. 2. *ult.*

Quest. IF the Question be, What is that happy condition they are made partakers of?

Answ: I answer, this appeares in these six priviledges or benefits, principally.

1 *Justifi-*

1. *Justification*, all their sinnes are pardoned.
2. *Reconciliation* peace with God.
3. *Adoption*, they are made the sonnes of God.
4. *Sanctification*, they are restored to the Image of God.
5. *Audience of all their prayers* to God.
6. *Glorification*, in the kingdome of heaven, in eternall Communion with God,

Sect. I.

First, Justification.

THis is the first benefite which immediatly follows our union unto Christ by Faith, that looke as wee are no sooner children of *Adam*, and branches of that root by naturall generation, but we immediatly contract the guilt of his sinne, and so originall pollution; so we are no sooner made branches of the second *Adam* by vocation, and so united unto Christ by Faith, but immediatly we have the imputation of his righteousnesse to our justification, after which wee receive in order of nature (not time) our sanctification; There is no truth more necessary to be known then this, it being the

principall thing contained in the Gospel, *Rom.* 1.17. the Law shewing how a man may be just and live; but it hath not the least word how a sinfull man may bee just and not die, this is proper to the revelation of the Gospell: let mee therefore give you a taste of the nature of it.

Our justification is wrought by a double act, 1. on God the Fathers part, he by a gracious sentence absolves and acquites a sinner, and accepts of him as righteous, 2. on God the Sonnes part, procuring the passing of this sentence by his satisfaction imputed and applyed: the Father beeing the person principally wronged, hath chief power to forgive, yet in justice he cannot acquite, nor in truth account a man unrighteous as righteous, unlesse the Son step in and satisfie; *for whose sake he forgives:* as the Apostle expresly saith, *Ephes.* 4. *ult.* so that our Justification is wholly out of our selves, and we are meerly passive in it. Justification is not to make us inwardly just, as the Papists dreame, but it is a law-tearm, and is opposed against *condemnation*. *Rom.* 8. 33 Now look as *condemnation* is the sentence of the Judge condemning a man to die for his offence or sin; so *justification* is the sentence of God the Father, absolving a man from the guilt and punishment of sin, for the sake of

of the righteousnesse of Christ: that you may more particularly understand me, take this description of it.

Justification is the gracious Sentence of God the Father, whereby, for the satisfaction of Christ, apprehended by faith, and imputed to the faithfull, he absolves them from the guilt and condemnation of all sin, and accepts them as perfectly righteous to eternall life.

Let mee open the particulars herein briefly in severall queries.

Quest. 1. What it is in generall, *to justifie.*

Answ. 'Tis to passe sentence of absolution, to pronounce a sinner righteous; 'tis Gods pardon, remission of sinnes; this appears from the opposition mentioned it stands in unto condemnation, as a judge pardons a man when he saith he shall live; or as a man manifestly forgives another when he gives him a promise, or a bill of discharge: so that (note this by the way that) our Justification is not Gods eternall purpose to forgive, but it is Gods sentence published; a sinner is justified intentionally in Election, but not actually, till this sentence be past and published; The difficulty only here, is, where this sentence is pronounced; for answer whereof note, that there is but a double Court wherein 'tis passed: 1. Publickly in the Court of Heaven, or in the

Court-rolls of the Word; (for there is no other Court of Heaven where God speaks, but this,) 2. Privatly, in the Court of Conscience. By the first we are justified indeed from personall guilt; by the second we feel our selves justified by the removall of Conscience guilt. The first is expressly mentioned, *Act.* 10.43. and *Rom.* 1. 17. the second is expresly set down also, *Psal.* 32,4. The first is the cause and foundation of this second; the second ariseth from the first: otherwise peace of conscience is a meer delusion: the first is sometimes long before the second, *Psal.* 88. 15. as the sentence of condemnation in the Word is sometimes long before a man feels that sentence in his own conscience; the second comes in a long time after in some Christians: The first is constant and unchangeable; the second very changeable: he that hath peace in his conscience to day, may lose it by to morrow. So that you are not (in seeking the testimony of your justification) to look for a sentence from heaven immediately pronounced of God, but look for it in the Court of his Word, (the Court of Heaven) which though we hear not, sometime, yet it rings and fills heaven and earth with the sound of it, *viz.* *There is no condemnation to them that believe*: for hereby the Lord mercifully

fully provideth for the peace of his people more abundantly. As when a poor Creditor is acquited, or a malefactor pardoned, I beseech you (saith he) let me have an acquitance, a discharge, a pardon under your own hand, and this quiets him against all accusers: so 'tis here; the Lord gives us an Acquitance in his word under his own hand and seal, and so gives us peace, *Heb.* 6. 18.

Who is it that justifieth?

2. Answ. 'Tis God *the Father*, *Rom.* 8. 34. *Father forgive them*, saith Christ. And hence Christ *is an advocate with the Father*, 1 *John* 2. 2. All the three Persons were wronged by sin; yet the wrong was chiefly against the Father, because his manner of working appeared chiefly in creation, from the righteousnesse of which, man fell by sinne. The Father forgives primarily by Soveraign authority; the Son of Man, Christ Jesus, forgives by immediate dispensation and commission from the Father, *John* 5 22. *Mat.* 9 6. the Apostles & their successors forgive ministerially, *Joh.* 21. 23. The father forgives by granting pardon, the Sonne by procuring, the Ministers (where the Spirit also is) by publishing or applying pardon: so that this is great consolation, that God the Father the party chiefly incensed, 'tis he that Justifieth, 'tis he that passeth this gracious

gracious sentence, and then who can condemn?

3. Why doth the Father thus Justifie?

Answ. 'Tis meerly his grace, and out of grace. And hence I call it his *gracious sentence*, *Rom.* 3. 24 *justified freely by his grace.* What is his *grace*? The Prophet *Esay* expounds it to bee not our grace, or works of grace, (although wrought by grace) but *his own Names sake.* In some respect indeed it is just for God to forgive, *viz.* in regard of Christs satisfaction; 1 *John* 1. 7. *Rom* 3. 20 The Mercy-seat and the Tables of the Law in the Ark, may well stand together; but that Christ was sent to satisfie justice, and that thy sinnes were satisfied for, and not mothers: thus its wholly of grace. If therefore you think the Lord pardons your sinnes because you have been lesse sinners then others; or if you think the Lord will not pardon your sinnes, because you are greater sinners then any else, you sinne exceedingly against the riches of Gods grace in this point.

Esay 43. 25.

4. What is the mean by which the Father doth thus justifie?

Answ. 'Tis for the satisfaction or by the price of the redemption of Christ, *Rom.* 3. 25. *Rom* 5. 10. *Eph* 1. 7. for Mercy would, but Justice could not forgive, without satisfaction for the wrong done;

Hence

Hence Christ satisfies, that grace and mercy might have their full scope of forgiving. So that, neither works before conversion, which are but glistering sins, *Rom.* 1.18. nor works of grace in us after conversion, can be causes of our Justification: for *Abraham* when he was justified and sanctified, yet *had not whereof to boast*, but *beleeved in him that justified the ungodly*, *Rom.* 4.5. And the Apostle *Paul* saith expresly, *Wee* that beleeve *have beleeved that we might be justified*, *Gal.* 2.16. 'Tis therefore the price of Christs redemption which doth procure our Justification. But understand this aright, for this price is not applyed to each particular man as the *common price*, redeeming all, (for then every Beleever should be accounted a Saviour, and redeemer of all) but as the price of those souls in particular, to whom it is specially intended, and particularly applyed. Christs righteousnesse is sufficient to justifie all to whom it is imputed, but it is no further imputed then to the attaining the end of imputation, *viz.* to justifie & save me in particular, not to make mee a head of the Church or a common Saviour: it argues a man weakly principled, that denies the necessity of Christs satisfaction to our Justification, because forsooth every beleever should then bee a

By *Satisfaction I* understand, the whole obedience of Christ unto the very death, which is both active and passive, by which we are justified, *Heb.* 10.10 *Phil.* 2. 8. that righteousnesse of Christ (wrought in his satisfaction) is imputed, which satisfies the Law and divine justice *Gal.* 4. 1, 2, 3, 4. which is both active and passive; the very reason why the Law requires perfect obedience of us, which we cannot possibly bring before God, is, that wee might seeke for it in Christ, that fulfilled all righteousnesse: and therefore hee is called *the end of the law for righteousnesse. Rom.* 10 3, 4. And it is strange, that any should deny justification by Christs active obedience, upon this ground; *viz.* becaufe that by *the works of the law* (which satisfie the law) *shall no sinner bee justified*; and yet withall say, that we are justified by that which satisfies the Law.

This righteousnesse of Christ is not that of the God head, (for then what need was there for Christ to do or suffer? but that which was wrought in the manhood. And hence it is finite in it selfe, though infinit in value, in that it was the righteousnesse of such a person. This righteousnesse of God-man may be considered two wayes; First, absolutely in it self, Secondly, respectively, as done for us.

1. Christs

1. Christs absolute righteousnesse is not imputed to us, *viz.* as hee is Mediatour, Head of the Church, having the Spirit without measure, (which is next to infinite) &c. for though these things are applyed for our good, yet they are not imputed as our righteousnesse; and therefore the objection evanisheth which saith we cannot be justified by Christs righteousnesse, because it is of such infinite perfection.

2, The respective or dispensative righteousnesse, which some call *justitia fide jussoria*, is that whereby Christ is just for us in fulfilling the Law, in bearing Gods Image, we once had, & have now lost by sin; and thus wee are truly said to be as righteous as Christ by imputation, because he kept the Law for us: and here observe, that the question is not whether all that Christ did and had is imputed to us as our righteousnesse, but whether all that he did *pro nobis*, for us, as a surety in fulfilling the Law, be not *for substance*, our righteousnesse; and therefore to think that we are not justified by Christs righteousnesse, because then wee are justified by his working of miracles, preaching of Sermons, which women are not regularly capable of, is but to cast blocks before the blind; so that though Christ doeth not bestow his personall wisedome

wisedome and justice upon another, yet what hinders, but that *that* which Christ doeth by his wisedome and righteousnesse for another, the same should stand good for him for whom it is done? for thus it is in sundry cases among men; Christs essentiall righteousnesse, infinite wisedome, fulnesse of spirit without measure, &c. is not imputed to us; yet these have conspired together to doe that for us and suffer that for us, by which we come to be accounted righteous before God, hee shall bee called *the Lord our righteousnesse*, Jer. 23. 6. This righteousnesse therefore imputed to us, justifies us, 2 Cor 5 20 *Rom.* 5. 18. wee are said to be made *the righteousnesse of God in him*: not the righteousnesse of God whereby *hee is just*, but whereby *wee are just*; opposed to the righteousnesse of man which is called *our own righteousnesse*, *Rom.* 10. 3, *Rom.* i. 17. Not righteousnesse from him (as the Papists dreame) but righteousnesse in him; nor remission by Christ onely, but righteousnesse in Christ; this imputed justifies; as sin imputed condemnes.

5. Who are the persons the Lord doeth justifie?

Answ. They are beleevers, we are justified *by faith*, *Rom.* 5. or *for Christs righteousnes apprehended by faith Phil*, 3. 9 it is by faith not as a work of grace, but as by an instru-

instrument appointed of God for this end. Christ did not dye that our sins should be actually and immediatly pardoned, but mediately by *Faith*, *John* 3. 16. *John* 17. 20. and the Lord in wisedome hath appointed this as the onely means of applying righteousnes, because this above all other graces cast down all the righteousnes of man in point of justification, and so all cause of boasting, and advanceth grace and mercy onely, *Rom.* 3. 27. *Rom.* 4. 16 *Rom.* 4. 5. *Rom.* 6. 30, 31. 32. The faithfull account themselves ungodly in the businesse of justification, and thence it is said, that *Abraham* (though a godly man in himselfe, yet) *beleeved in him that justifies the ungodly*: hee only is righteous, whom God pronounceth and saith is righteous. Now Faith, above all other graces, beleeves the word; and a beleever saith, I beleeve I am righteous before God, not because I feel it is so in my selfe, but because God saith I am so in his Son, so that you are not justified before you beleeve; nor then only, when you have performed many holy duties, but at the first instant of your closing with Christ, you are then to see it, and by faith to admire Gods rich grace for it.

6. What is the extent of this sentence?

Answ. The description saith, that Christs satisfaction

tisfaction thus applyed, the Father doeth two things.

1. He absolves them from all guilt & condemnation of sinne; so that in this sense, *hee sees no iniquity in Jacob*; chastisements they may now have after justification, but no punishments, crosses, not curses; such as destroy their sinnes, no punishments to destroy their souls: hence those phrases in Scripture, *scattering sins as a mist, blotting them out, remembring them no more, setting them as far as East is from the West*: for Christ being made sinne for his people, and this being imputed, he *abolishing all sin, by one offering* Heb. 10 hence all are forgiven; and hence it is that there can bee no suit in Law against a sinner, the Law being satisfied, and the sinner absolved; nay, hence sin is condemned, and the sinner spared, *Rom* 8.3. as Christ dyed for us, so he was acquitted for us, and wee in him; we in him in redemption, we by him in actual faith and application.

Whether all sins, past, present, and to come are actually forgiven at the first instant of beleeving, I will not, dare not determine: this is safe to say, 1. That the sentence of pardon of all thy sinnes, is at an instant, *Rom.* 8 1. but not the sense, nor execution of pardon: Actuall sentence of pardon, not actuall application of par-

pardon, till they be actually committed, *Col.* 2. 13. *Heb.* 9 12. *Heb.* 10. 1, 2. *Rom.* 3. 25. There is a pardon of course (some say) for sins of infirmities, I say there is also a pardon of course for sins of wilfullnes, all manner of sins; but not sense of pardon alwayes.

Hee accepts and accounts as perfectly righteous *Rom.* 4. 3. *Faith is accounted for righteousnesse*; not the act of Faith, as The Arminians would, but the object of it apprehended by faith, *Rom.* 5. 17. The Lord accounts us as righteous, through Christs righteousnesse, as if wee had kept all the Law, suffered all the punishments for the breach of it, *Who can lay any thing to the charge of Gods elect*, whom God hath *justified*? saith the Apostle, *Rom* 8. Satan may answere, Yes; I can, for the Law saith, *the soul that sins must dye*: Christ answers, but I have dyed for him, and satisfied the utmost farthing to justice in that point. True, may Satan say, here is satisfaction for the offence, but the Law must bee kept also; the Lord Christ answers, I am the end of the Law for righteousnesse, I am perfectly holy and righteous, not for my self, (for I am a common person) but for this poore sinner who in himselfe is exceedingly and wholly polluted, and hence the Lord covers sins, as well as pardons sins,

clothes

clothes us with Christ, as well as remits sin for Christs sake; and as wee are accounted sinners by imputation of *Adams* legal unrighteousnesse, so are we accounted righteous by the second *Adams* legall righteousnesse, and that unto eternall life. *Rom.* 5. 17, 18.

Thus you see *the nature*, now the Lord open your eyes to see *the glory* of this priviledge: you that never felt the heavie load of sin, the terrors of a distressed conscience arising from the sense of an angry God, cannot prize this priviledge; but if you have, you cannot but say as he did, *Oh blessed are they whose iniquities are forgiven, and whose sinne is covered*; and again, *Blessed is the man to whom the Lord imputes no sinne: Psal.* 32, 12. The Lord pitty us: how many bee there in these times, that know there is no justification but by Christs righteousnesse, and yet esteem it not? let me therefore give you one glimpse of the glory of it in these particulars.

1. This is the righteousnesse by which a *sinner* is righteous, the Law shewes you how a man may bee righteous, but there is not the least tittle of the Law, which shews you how *a sinner* may become righteous, this never could have entered into the thoughts of Angels how this could be; it is crosse to sense and reason, for a man

man accurſed and ſinfull in himſelf, to be at that very time bleſſed and righteous in another; to ſay, *Lord depart from me, for I am a ſinfull man, Luke* 5. 8. is the voice of naturall conſcience awakened, not onely concerning God out of Chriſt, but even when God appears in Chriſt as he did then to *Peter*, but that the Lord ſhould become our righteouſneſſe, when we think no ſinners like our ſelves: no caſes, no afflictions, no deſertions like ours, who can beleeve this? yet thus it is; the very ſcope of the fourth Chapter to the *Romans*, is not to ſhew how a juſt man may be made righteous, but how *a ſinner* may; our own duties, works, and reformation may make us at the beſt but leſſe ſinfull, but this righteouſneſſe makes a ſinner ſinleſſe. Rom. 4. 5

2. By this a ſinner is righteous before the judgement ſeat of God: what man that hath a wakenings of conſcience, but trembles exceedingly when hee conſiders of the judgement ſeat of God, and of his ſtrict account there? but by this wee can look upon the face of the judge himſelf with boldneſſe. *It is God that juſtifies, who ſhall condemne? Rom.* 8. 32. can Chriſt condemne? hee is our Advocate. Can ſin condemn? why did Chriſt dye and was made ſin then? can Satan condemne, if God himſelf juſtifie us? if the judge

judge acquit us, what can the Jaylor doe? can the Law condemne? no, the Lord Christ hath fulfilled it for us, to the utmost; Oh the stings that many have, saying what shall I doe when I dye and goe down to the dust? may not the Lord have something against mee at the day of reckoning that I never saw, nor got cancelled? oh poore creatures! is Christ now before God without spot? hath he cleared all reckonings? verily, as he is before him, so are you, through that righteousnesse which is in him for you.

3. By this you have perfect righteousnesse, as perfectly righteous, as Christ *the righteous*, 1 *John* 2. 1, 2. and 3. 7. All your owne righteousnesse, though it be the fruit of the Spirit of grace, is a blotted, stained righteousnes, very imperfect and little; but by this, the faith of *David*, *Peter*, *Paul* was not more precious then then thine is, because thou hast the same righteousnesse as they had: 2 *Pet.* 1, 2. What sincere soul but esteemes of perfect holinesse more then of heaven it self? oh, consider thou hast it (in this sense I now speak of) in the Lord Jesus.

4. By this you have continuall righteousnesse; what dost thou complaine of dayly? is it not because thou feelest new sins, or the same sins confessed, and lamented, and in part subdued; nay, some to thy feeling

feeling wholly subdued; but they returne upon thee againe, and the springs in the bottome fill thy soul again, that thou art weary of thy self and life: oh but remember, this is not a cisterne, but *a fountain opened*, Zach. 13. 1. for thee to wash in; as *sinne abounds*, so *grace* in this gift of righteousnesse *abounds much more*; the Lord hath *changes of garments* for thee: *Zach.* 3. 1, 2, 3, 4, 5, 6. by means of which, there shall never enter into the Lords heart one hard thought toward thee of casting thee off, or of taking revenge, upon any new occasion or fall unto sin.

5. By this you have eternall righteousnesse, that never can be lost; if the Lord should make thee as perfectly righteous as once *Adam* was, or Angels in heaven are, and put on thy royall apparell again, thou wast in danger of losing this, and of being stript naked again; but now the Lord hath put your righteousnesse into a safer hand which never shall bee lost, *Heb.* 9. 12. *Dan* 9. 24.

6. By this you please God, and are more amiable before him, then if you had it in your self; do not say, this is a poor righteousnesse, which is thus out of my self in another; why do you think righteousnesse in your self would be best? is it not because hereby you thinke you shall please

please GOD? Suppose thou hadst it, yet thy righteousnesse should bee at the best but mans righteousnesse, but this is called *the righteousnesse of God*, which cannot but bee more pleasing to him, then that in thy self, 2 *Cor.* 5. 20. what is Angelicall righteousnesse to the righteousnesse of God? 'tis but a glow warm before the Sun, the smell of *Esaus* garments: the robes of this righteousnesse of the Son of GOD, are of sweeter odour then thine can be, or ever shall be, *Ephes.* 5 1. 2. 'tis said, *By Faith Abel, Enoch*, &c. *pleased God:* their persons were sinfull, their own duties were weak, yet by Faith in this they pleased God: thou thinkest when thou goest to Prayer, if I had no sin but perfect holinesse in mee, surely God would hear mee. I tell you when you bring this offering of Christs righteousnesse, the Lord had rather have that, then all you can do, you bring that which pleaseth him more, then if you brought your own. For ask thy own conscience if it be possible for the righteousnesse which is done by thy self to be more pleasing to God, then the righteousnesse of the Son of God, the Lord of glory himself, done and perfected for thee.

7. By this you glorifie God exceedingly, as *Abraham beleeved*, Rom 4. *and gave glory unto God. In the Lord shall all the*

the seed of Israel be justified, and shall glory, Esay 45.25. For,

1. By this you glorifie him perfectly in an instant, for you continue to do all that the Law requires that instant you beleeve. The Apostle propounds the Question, *Rom.* 3.21. whether a Christian *by faith doth make void the Law*? No, saith the Apostle, but *wee establish the Law*. How is that? *Paræus* shews three wayes: One is this, because that perfect righteousnesse which the Law requires of us, we perform it in Christ, by faith. So that in one instant thou continuest to do all that the Law requires, and hence ariseth the impossibility of a true beleevers apostacie, as from one principall cause: They that deny satisfaction by Christs doing of the Law, because by our own works and doings we cannot be justified before God, may as well deny satisfaction by Christs sufferings, because by our own sufferings we cannot be justified; our obedience to the Law in way of suffering, is as truly the works of the Law, as our obedience in way of doing.

2. By this you glorifie Gods justice; what ever Justice requires to bee done or suffered; you give it unto GOD, by Faith in Christ.

3. By this you glorifie grace and mercy

mercy, *Ephes.* 1 7. for by this means mercy may over-abound toward you, and you may triumph in it as sure and certain to you. What a blessed mysterie is this! Doth it not grieve you that you cannot glorifie God in your times and places? Behold the way, if thou canst not do it by obedience, thou mayst by Faith: and therby make restitution of all Gods glory lost and stoln from him by thy dis. obedience to him.

8. By this you have peace in your consciences: by this, Christs blood is sprinkled upon them, and that cools the burning torments of them, *Rom.* 5. 1. The commers unto the Leviticall sacrifices and washings, (types of this offering of Christ) could not thereby be perfected, and bee without the guilty conscience of sinne; none of your duties can pacifie conscience, but as they carry you hither to this righteousnesse, but the commers to this have no more terrours of conscience for sin, I mean, they have no just cause to have any; this *Rain bow* appearing over your heads, is a certain sign of fair weather, and that there shall be no more *deluge* of wrath to overwhelm thee.

9. By this all miseries are removed, when thy sins are pardoned, there is some thing like death, and shame, and sickness, but they are not; it's said, *Isay* 33. *ult.* *There shall*

ſhall be none ſick among them; why ſo? *becauſe they ſhall be forgiven their iniquities*: 'Tis no ſickneſſe in a manner, no ſorrow, no affliction, if the venom, ſting, and curſe be taken away by pardon of ſin; thy ſickneſſe, ſorrow, loſſes, death it ſelf is better now then health, joy, abundance, life; you may here ſee *death, hell, grave, ſwallowed up in victory*, and now tread upon the necks of them, 1 *Cor*, 15. You may ſee life in death, heaven in the deepeſt hell, glory in ſhame: when thou ſeeſt all thy ſinnes done away in the blood of CHRIST JESUS. This is the bleſſednesſe of all you poor beleevers and commers to the Lord Jeſus: what ſhould you do but beleeve it, and rejoyce in it? If the wicked, that apply this righteouſneſſe preſumptuouſly, ſay, Let us ſin that grace may abound, and make no other uſe of forgiveneſſe, but to run in debt, and ſin with a licenſe: Why ſhould not you ſay on the other ſide, Let mee beleeve and own my portion in this righteouſneſſe, that as my ſinnes have abounded, ſo my love may abound; as my ſins have been exceeding great, ſo the Lord may be exceeding ſweet; as my ſins continue and increaſe, ſo my thankfulneſſe, glory in God, triumph over death, grave, ſinne, through Chriſt, may alſo increaſe; as you ſee righteouſneſſe in Chriſt for ever

yours

yours, ſo you may from thence expect from him ſuch a righteouſneſſe as may make you righteous alſo as hee is righteous. Tremble thou hard-hearted impenitent wretch, that didſt never yet come to Chriſt, nor feel thy need of him, or prize his blood; this is none of thy portion, all thy ſinnes are yet upon thee, and ſhall one day meet thee in the day of the Lords fierce wrath, when he ſhall appear as an everlaſting burning before thine eyes, and thou ſtand guilty before him as chaff and ſtuble.

Sect. II.

Secondly, *Reconciliation.*

This is the ſecond benefit which in order of nature follows our juſtification, although ſometime in a large ſenſe it is taken for the whole work of Juſtification, ſtrictly taken, it follows it, *Rom.* 5.1. *Being juſtified by faith, wee have peace with God, i. e.* not only peace *from* God in our conſciences, but peace *with* God in our reconcilment to him, and his favour toward us: *Being juſtified, we ſhall be ſaved from wrath, i. e.* not only the outward fruits of wrath, but wrath from whence thoſe come; *Chriſt* is firſt *King of righteouſneſſe*, then *King of peace*, Heb. 7. 2. for, is not ſinne the cauſe of Gods anger?

anger? must not sinne therefore bee first removed in our justification, before we can have Gods anger allayed in our reconciliation? so that as in our justification the Lord accounts us just, so in our reconciliation (himself being at peace with us) hee accounts us friends: indeed our meritorious reconciliation is by Christs death; as the Kings son who procures his fathers favour toward a Malefactor, who yet lyes in cold irons and knowes it not; and this is before our justification or being, *Rom.* 5 9. but actuall and efficacious reconciliation, whereby wee come to the fruition and possession of it, is after our justification, *Rom.* 3. 24, 25. Christ is a propitiation by faith, and here the Malefactor hath tidings of favour, if he will accept of it, *Ephes.* 2. 15. 17. and of this I now speak: God and man were once friends, but by sinne a great breach is made, the Lord onely bearing the wrong is justly provoked, *Isay* 65. 2, 3. man that only doth the wrong, is notwithstanding at enmity with him, and will not be intreated to accept of favour, much lesse to repent of his wrong, *Jer.* 8. 4, 5, 6, 7, 8. the Lord Jesus therefore heales this breach by being mediator between both; he takes up the quarrell, and first reconciles God to man, and man to God, *in himself* in

redemption, and after this reconciles God and man *by himself* in (or immediatly upon) our justification.

This Reconciliation consists in two things chiefly:

1. In our peace with God, whereby the Lord layes by all acts of hostility against us, *Rom.* 5. 1.

2. In love and favour of God, I doe not mean Gods love of *good will*, for this is in Election, but his love of *complacencie and delight*, for till we are justified, the Lord behaves himself as an enemy and stranger to us who are polluted before him, but then he begins thus to love us, 1 *John* 4. 10. 16. *Gal.* 1. 21, 22. A Gardiner may intend to turne a Crab tree stock into an Apple-tree, his intention doth not alter the nature of it, untill it actually be ingrafted upon: so wee are *by nature the children of wrath*, Eph. 1. 3. The intention of God the Father, or his love of good will, doth not make us children of favour and sonnes of peace, untill the Lord actually call us to and ingraffe us into Christ, and then as Christ is *the* Isa. 42. 1, 2 *delight of God*; so wee in him are loved with the same love of delight. Peace with God and love of God are different degrees of our reconciliation: A Prince is at peace or ceaseth warre against a rebell, yet he may not bring the rebell before him,

into

into his bosome of speciall favour, delight and love; but the Lord doth both, towards us enemies, strangers, rebells, devils, in our reconciliation with him.

Oh consider what a blessed estate this is to be at peace with God: It was the title of honour the Lord put upon *Abraham* to bee *the friend of God*, Isa. 41. 8. I am not able to expresse what a priviledge this is, tis better felt then spoken of, as *Moses* said, *Psal. 90. Who knowes the greatnesse of his wrath?* So I may say, who knowes the greatnesse of this favour and love? 5.

1. That God should bee pacified with thee after anger, this is exceeding glorious, *Isa.* 12, 1, 2. What is man that the Lord should visit him, or look upon him, though he never had sinned? but to look upon thee, nay to love thee, after provocation by sinne, after such wrath, which like fire hath consumed thousand thousands, and burnt down to the bottome of hell, and is now and ever shall be burning upon them; Oh blessed are they that finde this favour.

2. That the Lord should be pacified wholly and throwly, that there should bee no anger left for you to feele. The poore afflicted Church might object against those sweet promises made her, *Isa.* 27, 1, 2, 3. that she felt no love; You are

 mistaken,

mistaken, saith the Lord, *Fury is not in me*, verse 4. Indeed against bryars and thornes, and obstinate sinners that prick and cut me to the very heart by their impenitency, I have, but none against you: Out of Christ, God is *a consuming fire*, but in Christ, he is nothing else but *love*, 1 John 4. 16. and though there may be fatherly frownes, chastisements, reproofes, and rods, though he may for a time hide his face, shut out thy prayers, deferre to fulfill promises, &c. yet all these are out of pure love to thee; and thou shalt see it, and feel it so in thy latter end, *Heb.* 12. 8, 9. Never did *David* love *Jonathan* (whose love exceeded) as the Lord loves thee from his very heart: Now thou art in Christ by faith.

3. That the Lord should be pacified eternally, never to cast thee off again for any sinnes or miseries thou fallest into; this is wonderfull: Those whom men love they forsake, if their love be abused; or if their friends bee in affliction, they then bid them good night: but the Lords love and favour is everlasting, *Isa.* 9. 7. *The mountaines may depart out of their places, and the hills cast down to valleys, but the Lords kindnesse never shall, never can*; *He hath hid his face a little moment* (*Isa.* 54. 10.) whiles thou didst live in thy sinne and unbeleefe, but now with ever-

everlasting mercy he will embrace thee; nay, which is more, *the abounding of thy sinne* is now the occasion of *the abounding of his grace*, Rom. 5. 20. thy very wants and miseries are the very causes of his bowels and tender mercies, *Heb.* 4. 15, 16. Oh what a priviledge is this? Did the Lord ever shew mercy or favour to the Angels that sinned? Did not one sinne cast them out of favour utterly? Oh infinite grace, that so many thousand thousands every day gushing out of thy heart, against kindnesse and love, nay, the greatest, dearest love of God, should not incense his sorest displeasure against thee! the Lord that powred out all his anger upon his own Sonne for thee, and for all thy sins, cannot now poure out, nay, he hath not one drop left (thogh he would) to poure out upon thee for any one sin.

4. That the Lord should bee thus pacified with enemies; a man may be easily pacified with one that offends him a little, but with an enemy that strikes at his life (as by every sin you doe) this is wonderfull, yet this is the case here, *Rom.* 5. 7, 8.

5. That the Lord should be pacified, even with enemies, by such a wonderfull way as the blood of Jesus Christ, *Rom.* 5. 7, 8. this is such love, as one would thinke the infinite wisedome of a blessed

God could have devised no greater; by this (*v.* 6.) hee *commanded* and set out *his love*, which though now it grow a stale and common thing in our dayes, yet this is that which is enough to burst the heart with astonishment and amazement, to think that the party offended, (who therefore had no cause to seek peace with us againe) should finde out such a way of peace as this is; woe to the world that despise this peace.

6. That being thus pacified, you may come into Gods presence with boldnesse at any time, and aske what you will: I wonder what he can deny you if he loves you, *Rom.* 5. 2. and which is yet more, that now all creatures are *at peace with you*, *Job.* 5. 23. as when the Captaine of the Army is pacified, none of his souldiers must hurt or strike that man; nay, that hereby all your enemies should be forced to doe good to you; *Oh death where is now thy sting?*

I have oft wondred, if Christ hath borne all our miseries and suffered death for us, why then should we feel any miseries or see death any more? and I could never satisfie my own heart by many answeres given, better then by this, *viz.* that if the Lord should abolish the very being of our miseries, they should indeed then doe us no hurt; but neither could they

they then doe us any good: for if they were not at all, how could they doe us good? now the Lord Jeſus hath made ſuch a peace for us, as that our enemies ſhall not only not hurt us, but they ſhall be forced (himſelf ordering of them) to doe much good unto us; all your wants ſhall but make you pray the more, al your ſorrowes ſhall but humble you the more, all your temptations ſhall but exerciſe your graces the more, all your ſpirituall deſertions ſhall but make you long for heaven, and to bee with Chriſt the more: it is now part of your portion, not onely to have *Paul, and Apollos, and world,* but *death* it ſelf, to doe you good: Oh Lord what a bleſſed eſtate is this; which, though thouſands living under the Goſpell of peace here of, yet they regard not; they can ſtrain their conſciences in a reſtleſſe purſuit of the favour of men, and in ſeeking worldly; yet peace to this day (though borne enemies to God) never ſpent one day, it may be not one houre, in mourning after the Lord for favour from him, nor care not for it, unleſſe it bee upon their own tearms, *viz.* that God would be at peace with them, but they may ſtill remain, quietly in their ſins and war againſt God; and thence it is, that the Lord will ſhortly take away peace from the whole earth, and plague the

1 Cor. 3. 22.

world with war and bloodshed: and as it is in *Zach.* 11. 6. *deliver every man into the hand of his neighbour, and into the hand of his King, and they shall smite the Land*; even for this very cause, for despising the peace and reconciliation with God, you might and should have accepted in the Gospell of peace.

Sect. III.

Thirdly. *Adoption.*

This is the third benefite, which in order of nature followes our reconciliation, whereby the Lord accounts us Sons, and gives us the Spirit and priviledges of Sonnes: for in order, we must be first beloved before wee can bee loved so as to be accounted Sons 1 *John* 3. 1, 2 for the Lord of unjust to account us *just* in our justification is much; but for the Lord to account us hereby as *friends*, this is more: but to account us Sonnes. also, this is a higher degree and a farder priviledge; and hence, our Adoption follows our faith; *John* 1. 12, *Gal.* 3. 26. and if Adoption, then the Spirit of Adoption much lesse doth not proceede Faith. By Christs active obedience (our Divines say) wee have right unto life; by Adoption wee have a farther right; the one destroyes not the other; for a man may

may have right unto the same thing upon sundry grounds: wee know there are two sorts of Sons, 1. Son by nature, born of our own bodies, and thus wee are not Sons of God, but children of wrath. 2. Some by Adoption which are taken out of another family, and accounted freely of us as our Sonnes; and thus *Moses* was for a time the son of *Pharaohs* daughter, and of this Son-ship by Adoption I now speak, the Lord taking us out of the family of hell to be his adopted Sonnes. Christ is Gods Son by eternall generation, *Adam* by creation; all beleevers are Sons by Adoption. Now Adoption is two-fold,

1. Externall, whereby the Lord takes a people by outward covenant and dispensation to be his Sons, and thus all the Jews were Gods *first-borne*, *Exod.* 4. 22. and unto them did belong the *Adoption*, *Rom.* 9. 4, 5. And hence their children were accounted Sons, as well as Saints, and *holy*. 1 *Cor.* 7. 14. *Ezek.* 16. 20, 21. but many fall from this Adoption, as the Jews did.

2. Internall whereby the Lord out of everlasting love, to particular persons in speciall, he takes them out of the family of Satan, and by internall love and and speciall account reckons them in the number of Sons; maks them indeed *Sons*,

Isa. 56.5. as well as calls them so, *Isaac* by speciall promise was *accounted for the seed, Rom.* 9 8. and of this wee now speake. Now this is double.

1. Adoption begun, 1 *John* 3.1.2. now we are the Sonnes of God. To some of which, (though Sonnes indeed) yet the Lord behaves himselfe toward them for some time, and for speciall reasons, as unto *servants*, exercising them with many fears, *Gal.* 4. 1.2. some spirits wil not bee the better for the love of their father, but worse; and therefore the Lord keeps a hard hand over them: to others the Lord behaves himself with more speciall respect, in making them cry with more boldnesse, *Abba Father. Rom.* 8 5 18 who will bee more easily overcome, and bent to his will by love.

2. Adoption perfected, when wee shall receive all the priviledges of Sonnes, not one excepted, *Rom.* 8.23. where we are said *to wait for our Adoption the Redemption of our bodies*. By the first wee are Sons, but not seen nor known such, 1 *John* 3 1,2. By the second, wee shall be knowne before all the world to be such, wee now speak principally of Adoption begunne, whereby we are sons in Gods acount, and by reall reception of the Spirit of Sons: the manner of the Adoption is thus,

1. God loves Jesus Christ with an unspeak-

unspeakable love, as his onely Son, and as our elder brother.

2. Hence when wee are in Christ his Son, he loves us with the same love, as he doth his own Son.

3. Hence the Lord accounts us sons, *Eph.* 1. 5, 6. Gods love is not now toward us as to *Adam* his Sonne by creation, *viz.* immediatly diffused upon us, but in loving his owne Son immediatly, hence he loves us, and hence adopts us, and accounts us children.

Oh that the Lord would open our eyes to see this priviledge; *Behold* it, saith *John* 1 *John* 3 1. stand amazed at it, that children of wrath should become the Sons of the most high God; for a beggar on the dunghill, a vagabond, a runagate from God, a prodigall, a stranger to God, whom the Lord had no cause to think on; to be made a Son of God Almighty.

If Sons then the Lord doth prize and esteem you as Sonnes: if a man hath twenty Sonnes, hee esteems the poorest, least, sick childe he hath, more than all his goods and servants, unless he be an unnaturall father; I tell you that the least of you, the poorest and most feeble beleever, is accounted of God, and more esteemed then all his houshold stuff, then heaven, earth, and all the glory in it, and all the

Kings,

Kings, and great men in the world: *Isay* 43. 4 5 6. not becauſe thou haſt done any thing worthy of this, but only becauſe he accouts thee freely as his Sonne.

If Sonnes, then the Lord ſurelie will take care for you as for Sons; a godly father hath a double care of his children. Firſt, of their temporall; Secondly, and chiefly, of their eternall eſtate; wee are ready to queſtion in times of want, what we ſhall eat, drink, how we ſhall live; Oh conſider, art thou a Son of God, and will not he, that *feeds the Ravens, and clothes the Lillies*, provide for thee? Yes verily, he will take care for thy temporall good. It is true you may be brought into outward ſtraits, wants, miſeries, yet then the Lord is thereby plotting for thy eternall good, for hence come all Gods corrections, *Deut.* 8 5 *Heb.* 12. 8. the Lord took all they had from them by their enemies in warre, and carried them away captive into a ſtrange land, yet *Jer.* 24 5. this was for their good; we think the Lord many times takes no care for us, and ſo make him a worſe nature then the ſavage beaſts, or bloody men toward their young; but this is certain, he never denies any thing to us in outward things, but it is to further our eternall bleſſe with him, to do us good in our latter end: what ſay godly parents? it is no matter what becomes

Mat. 6. 31, 32.

becomes of my children, when I am dead, if the Lord would but give them himself to be their portion; if at last they may see the Lord in glory: do not wonder then if the Lord keeps you short sometimes.

If Sonnes, then he loves you as Sons, as a Father doth his sons; you think the Lord loves you not, because you do not alway feel his love, nor know his love; is thy sonne not thy childe because whiles it is young, it knows not the father that begot it, or because thou art some time departed from it, and hast it not alway in thy own arms? *Israel saith, My God hath forsaken me, and forgotten me*, Isa. 49.14. and yet no mother tenders her childe, as the Lord did them; you think because you have so many sinnes and afflictions one upon another, that the Lord loves you not: judge righteously, hath thy childe no Father because it is sick long together, and therefore kept under unto a spare diet? no, he knows our mould and that we are but dust, and freely chose us to be his Sons; and hence loves notwithstanding all our sins, *Psal.* 89.32.33. if he sees *Ephraim* bemoaning his stubbornnesse, as well as his sickneſſe and weakneſſe; *Jer.* 31.20. doth not the Lord professe *Is he not my only Sonne?*

If Sons, then we are *heires and co-heires with Christ*, saith the Apostle, *Rom.* 8.17. 4.

ſonnes by nature are not alway heires, but all ſonnes by Adoption are: wee are heires with Chriſt, the Lord Chriſt as our elder brother managing all our eſtate for us, becauſe unable to do it our ſelves; we are *heires* 1. *of the Kingdome of glory*, 1 Pet. 1 4,5, 2. Heires of all this viſible *world*, 1 *Cor.* 3. 22. not that wee have the whole world in our own hand (it would bee too cumberſome to us to manage,) but the Lord gives us the rent of it, the bleſſing and good of it, though it be poſſeſſed by others. Thirdly, we are heires of *the promiſe*, *Heb.* 11. 9 *Heb.* 6. 17. whereby JEHOVAH himſelf comes to be our inheritance and portion for ever; and look as Chriſt was in the world an heire of all, though trod under foot by all, ſo are we; what can we deſire more?

5. If Sons, then we have, and ſhall ever have the Spirit of Sons; *Rom.* 8. 15, 16. and what are we the better for this Spirit? truly hereby, Firſt, we cry unto him, we are enabled to pray who could not pray before, becauſe guilt ſtopt our mouths. Secondly, We cry, *Abba Father*, and this Spirit witneſſeth that we are Sons of this Father: it is not ſaid that it witneſſeth *to* our ſprits, but συμμαρτυρεῖ, it witneſſeth *with* our ſpirits, *i.* our renewed conſcience, thus: All beleevers called and

and justified of God are Sons, but I am such a beleever, therefore I am a Son; now the Spirit bears witnesse with us in every part, both premises and conclusion only, it being the cleerest and strongest witnesse, it testifies the same thing our consciences doe, but yet more clearly, more certainly, more comfortably and sweetly, ravishing the soul with most unspeakable peace and joy, especially in the conclusion. I know there is a *Noeticke* testimony, but it is lastly resolved into this; Ile not now dispute it, only this is certaine, that this testimony all the Sons of God have by means of their Adoption. They may not indeed sometime heare it, if they doe, they may object against it through the unbeliefe in part remaining in them; or if it be sometimes suspended, what you want in the witnesse and comfort of it, you have it in the holinesse of it; and therefore the Spirit sealing is called *the holy Spirit*, Ephes. 4. 30. 1 Pet. 1. 6, 7, 8. and is not this a great priviledge? Thirdly, hereby you are led and guided, and that continually toward your last end. For as if *Adam* had stood, he should have had the Spirit of God, this very Spirit to have kept him and all his posterity from falling at any time from God, so Christ having stood for us, justified us before God; sends the immutable con-

Rom. 8. 14.

stant-

stant assistance of the Spirit in Adoption, which though it doth not alway quicken us, nor comfort us, nor assure us, &c. yet it is every moment guiding and leading of us unto our utmost end. From hence it is, that the same sins, which harden others, at last humble us; the same temptations, by which others fall and perish, serve at last to purify us; hence our decay in grace leads us to growth at last; hence our feares and doubts serve to stablish us at last; hence our wildrings from God, for a time, make us esteem more of the presence and wayes of God at last; because this Spirit of Adoption is that by which we are led, and constantly assisted and carried toward our latter end: oh mourn thou that art as yet no Son, but a slave to Satan, and unto thy filthy lusts; a servant at best, working for wages onely, and fear of the whip, who shalt not alway abide in Gods house as Sons shall doe: nay, it may be hast hated and reviled the Sonnes of God; time shall come that you shall wonder at their glory, who are not known now.

Sect. IV.

Fourthly, *Sanctification.*

This is the fourth benefit which follows in order of nature, our justificati-

on,

on, reconciliation, and adoption, for upon our being Sonnes in Adoption, we receive the image of our heavenly Father in Sanctification; becauſe we are under grace. Hence it comes to paſſe that we are freed from the *raigning power of ſin*, *Rom.* 6. 14. ſo that our Sanctification followes our Juſtification, and Adoption goes not before it. In juſtification wee have the love and righteouſneſſe of the Son; in reconciliation, the love of the Father; in Adoption, the love of a Father and preſence of the Spirit aſſiſting, witneſſing; in Sanctification, the image of our Father by the ſame ſpirit; and this I conceive with ſubmiſſion is *the ſeale of the Spirit* mentioned, *Epheſ.* 1. 13, the *ſeale ſealing*, is the Spirit it ſelf; the *ſeal ſealed*, conſiſts firſt in the expreſsion of it in Adoption. Secondly, in the impreſſion of it in Sanctification, and that he only ſhall paſſe as currant coyne, that hath both theſe; I know the moſt full and cleare expreſſion and teſtimony of the Spirit is after all Gods work is finiſhed in glorification, but the beginning of it is here in Adoption, a fuller meaſure of it in Sanctification; Gods ſeale is ever ſet to ſome promiſe (as mens ſeales to ſome bond, not to blanks) the Lords promiſe of actuall juſtification, and reconciliation, pertaines only to men ſanctified or called:

called: in Adoption therefore we receive the Spirit, which looks both wayes; testifying either thou sanctified, art justified, or thou called, art justified and reconciled.

I speak not now of externall sanctification by outward shew and profession, and common illumination and operation of the Spirit *upon men*, from which many fall away, *Heb.* 10. 29. but of internall and speciall; the nature of which, you may best conceive in these three degrees.

1. It is *the renewing of a man.* So that by it a man is morally made a new man, another man; *All things are become new:* he hath new thoughts, new opinions of things, new desires, new prayers and praises, new dispositions; regeneration not differing from it.

Tit. 3. 5. 2 Cor. 5. 17.

2. It is a *renewing of the whole man,* 1. *Thes.* 5. 23. for as every part and faculty of man is corrupt by the first *Adam,* so they are renewed by the second *Adam*; not that wee are perfectly renewed in this life by Christ as we are corrupt by *Adam,* but in part in every faculty, *Rom.* 6. 19. And from hence ariseth our spirituall combat and warfare with sinne, yea with all sin; it is not because of our sanctification simply (for if it were perfect, we should warre and wrastle no more;

more; but from the imperfection of it: And this renewall in part, is in every part, even in the whole man: and as the first *Adam* propagates sin chiefly and radically in the soul, especially into the heart of man; and from thence it diffuseth it self like leven into the whole lump of our lives, so the Lord Jesus chiefly communicates this renewall into our hearts, and thence it sweetens our lives; and hence it is called *the inner man*; *Rom.* 7. 22. *Eph.* 3. 16. You see a little holinesse in a Christian; I tell you, if hee bee of the right make, there is a kinde of infinite, endlesse holinesse within him from whence it springs, as there is a kind of infinite endlesse wickednesse in a wicked man, from whence his sins spring: if a man be outwardly holy, but not within, hee is not sanctified, no more then the painted Sepulchres of the proud Pharisees; if any man say his heart is good, though hee makes no shew in his life, he speaks not the truth, if the Apostle may be beleeved, 1 *John* 1. 6. for sanctification is a renewall of the whole man, within and without; it is not for a man to have his teeth white, and his tongue tipt, and his nayles pared; No, no, the Lord makes all new where he comes. Rom. 2. 28. 2

3. It is a renewall unto the Image of God, or of God in Christ; an unsanctified

ctified man may bee after a sort renewed in the whole man; his outward conversation may be fair, his mind may be *enlightened*, his heart may *taste of the heavenly gift*, &c. *Heb.* 6 4 5. he may have *a form of godlinesse*, 2 *Tim.* 3. 5. hee may have strong resolutions within him unto godlinesse, *Deut.* 5. 29. and hence with the five fooliſh Virgins may be received into the fellowship of the wise, and not discerned of them neither, till the gate is shut; but they are never renewed in their whole man *after the image of God*, *i.* they do not know things and judge of them as God doth, they do not love and will holinesse and the means thereto, as God doth; they hate not sin, as God doth; they doe not delight in the whole Law of God, it is not writ in their hearts, and hence they love it not as God doth: and this is the cut of the threed between a sanctified and unsanctified Spirit; by sanctification a man is renewed unto Gods Image once lost, but here again restored; *Eph.* 4. 24. *John* 1. 16. wee receive from Christ grace for grace, as the seal on the wax hath tittle for tittle, to that in the seal it self, wee are changed into the same Image of Christ by beholding him, in the glasse of the Gospell, by Faith; 2 *Cor.* 3. 18. *I delight in the Law of God in my inward man*, *Rom.* 7. 23. and hence a

Christian,

Christian, by the life of sanctification, lives like unto God; at least hath a holy disposition and inclination (the habits of holinesse) so to do: *Gal.* 2 19. *I live unto God, he calleth us from darknesse into his marvellous light, that wee might shew forth his vertues*, and that this is true sanctification, may thus appear; because our sanctification is opposed to our originall corruption, as our justification to our originall and contracted guilt of sin: now as originall corruption is the defacing of Gods Image by contrary dispositions to sinfulnesse, so our sanctification can bee nothing else but the removall of this pollution, by the contrary habits and dispositions to bee like unto God again: our sanctification is to bee holy, *Levit.* 20. 7. 1 Pet. 1. 14.15.16. our holinesse hath no other primary pattern but Gods holinesse, so that our Sanctification is not the righteousnesse and holinesse in as it is inherent in Christ, for that is the matter of our justification, and therefore sanctification must be that holinesse which is derived unto us from Christ, whereby wee are made like unto him; and thus Christ is made *sanctification unto us*, 1 *Cor.* 1. 30. There should bee no difference betweene Christ our righteousnesse and sanctification, if that holynesse which is

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in Christ should be both unto us. Hence also Sanctification is not the immediat operation of the Spirit upon us, without created habits of grace abiding in us, as the Spirit that came upon *Balaam*, and mightily affected him for a time, but left him as destitute of any grace, or change of his nature, as the Asse he rode on; No, no, it renewes you unto the image of God himself, if you be truly sanctified. And therefore let all those dreams of the Familists, (denying all inherent graces, but onely those which are in Christ, to be in the Saints) let them vanish and perish from under the Sun, and the good Lord reduce all such who in simplicity are misled from this blessed truth of God. I will not now enter into that depth concerning the meanes of our sanctification, in mortification by Christs death, and vivification by the resurrection of Christ: this may suffice for explication of the nature of it.

Only see and for ever prize this priviledge, all you blessed souls, whom the Lord hath justified; thou hast many sad complaints, what is it to me, if I be justified in Christ, and be saved at last by Christ, and my heart remaine all this while unholy and unsubdued unto the wil of Christ, that he should comfort me, and my holy heart be alway grieving of him

of him, what though the Lord ſave mee from miſery, but ſaves me not from my ſinne? Oh conſider this benefite. It is true, thou findeſt a woefull ſinfull nature within thee, croſſe and contrary unto holineſſe, and leading thee daily in captivity, yet remember the Lord hath given thee another nature, a new nature; there is ſomething elſe within thee, which makes thee wreſtle againſt ſin, and ſhall in time prevaile over all ſin, *Mat.* 12. 20. this is the Lords grace ſanctifying of thee. Oh, be thankfull that the Lord hath not left thee wholly corrupt, but hath begun to glorifie himſelf in thee, and to bleſſe thee, in turning thee from thine iniquities:

1. By this thou haſt a moſt ſweet and comfortable evidence of thy juſtification and favour with God; he that denyes this, muſt (what ever diſtinctions he hath) aboliſh many places of Scripture, eſpecially the Epiſtles of *James* and *John*, who had to doe with ſome ſpirits, that pretended faith and union to Chriſt, & communion with him, and ſo long as it was thus, this was evidence ſufficient to them of their juſtified eſtates. What ſaith *James*? Thou ſayeſt *thou haſt faith, ſhew it me then*; prove it for my part, ſaith hee: Ile prove by the bleſſed fruits and *works* which flow from it, as *Abra-*

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bam manifested his, *Jam.* 2.18.22. What saith *John*? You talk (saith hee) *of fellowship and communion with Christ*, & yet what holinesse is there in your hearts or lives? *If you say you have fellowship with him, and walk in darknesse, we lye and do not the truth; but if you walk in the light*, then although your holinesse, and confession, and dayly repentance for sin doth not wash away sin, yet *the blood of Christ doth wash us*, 1 *John* 1:6,7. Again you say you *know Christ*, and the love and good will of Christ toward you, and that he is the *propitiation for your sins*: how do you know this? saith hee, *He that saith, I know him, and keeps not his commandements, is a lyar.* 1 John 2 4. True might some reply, he that keeps not the commands of Christ, hath hereby a sure evidence that he knows him not, and that he is not united unto him; but is this any evidence that we do know him, and that we are united to him, if wee doe keep his commandements? yes verily, saith the Apostle, *hereby do we know that wee know him, if wee keep his commandements, ver.* 3. and again, *verse* 5. *Hereby know wee that we are in him.* What can bee more plain? what a vanity is this to say, that this is running upon a covenant of works? Is not Sanctification *the writting of the law in our hearts*, a speciall benefite

nefite of the covenant of grace as well as justification, *Heb.* 8. 10. 12, and can the evidencing then of one benefite, of such a covenant by another, bee a running upon the covenant of works? is it a truth continued in the covenant of grace, *viz.* that he that is justified is also sanctified, and he that is sanctified is also justified. And is an errour against grace to see this truth that he that is sanctified is certainly justified; and that therefore he that knows himself sanctified, may also know thereby that hee is justified. Tell mee how will you know that you are justified? You will say, by the testimony of the spirit; and cannot the same spirit shine upon your graces, and witnesse that you are sanctified as well? 1 *John.* 4. 23, 24. 1 *Cor.* 2. 12. Can the spirit make the one clear to you and not the other?

Oh beloved, its a sad thing to heare such questions, and such cold answeres, also that sanctification possibly may bee an evidence; may be? is it not certain? Assuredly to deny it, is as bad as to affirme that Gods own promises of favour are true evidences thereof, and consequently, that they are lyes and untruths; for search the Scripture, and consider sadly, how many Evangelicall promises are made unto severall graces, *i. e.* unto such persons as are invested with them;

you may only take a taste from *Mat.* 5. 3,4. &c. where our Saviour (who was no legall Preacher) pronounceth, and consequently evidenceth blessednesse by eight or nine promises, expresly made to such persons as had inherent graces of *poverty, mourning, meeknesse*, &c. there mentioned; the Lord Jesus leaving those precious Legacies of his promises unto his children that are called by those names of *Mourners, poore in spirit, pure in heart, &c.* that so every one may take, and bee assured of his portion manifested particularly therein: That I many times wonder how it comes to passe, that this so plain and ancient principle of Catechisme (for so it was among the *Waldenses*, many 100. yeares since) grounded on so many pregnant Scriptures, should come to be so much as questioned in our daies; sometimes I thinke it ariseth from some wretched lusts men have a minde to live quietly in; desireous to keep their peace, and yet unwilling to forsake their lusts; and hence they exclude this witnesse of water, the witnesse of Sanctification to testifie in the Court of conscience, whether they are beloved of God, and sincere hearted or no, because this is a full witnesse against them, and tels them to their faces, that *there is no peace to the wicked*, Isa. 57. *ult.* Deut. 29. 19, 20. and that they

they *have nothing to doe to take Gods name in their lips*, that secretly *hate to be reformed*. Psal. 50. 16.

In others I think it doth not arise from want of grace but because the Spirit of grace and sanctification runs very low in them; 'tis so little that they can scarce see it by the help of spectacles; or if they do, they doubt continually of the truth of it; and hence because it can speak little, and that little very darkly and obscurly for them, they have no great mind that it should be brought in as any witnesse for them. Others I think may have much grace and holinesse, yet for a time cast it by as an evidence unto them, because they have experience how difficult and troublesome it is to finde this evidence; and when 'tis found, how troublesome to read it, and keep it fair, and thereby have constant peace and quietnesse; and hence arise those speeches, why doe you look to your sanctification, a blotted evidence? you may have it to day, and lose it to morrow, and then where is your peace? and I do beleeve the LORD deprives many of his precious SAINTS from the comfort of this evidence; either because they look only to this, and not unto Christ, and their Justification by faith, *Rom.* 5 1. or else because there is some secret lust or guile of Spirit, *Psal.*

3.2.1.2. which the Lord, by sore and long shakings about their calling and sanctification, would first winnow out, or because there is a perverse frowardnesse of Spirit, whereby because they feel not that measure of sanctification which they would, do therefore vilifie and so come to deny what indeed they have; because they *feel a Law of sinne in their members, leading them away captive*, will not, with *Paul*, take notice of the Law of their mindes, whereby that *inner man delights in the Law of God*, and mourns bitterly under *the body of death*, by which they might see with *Paul*, that there is *no condemnation* to such, *Rom.*8.1. To conclude, what ever is the cause of this crookednesse of judgement, I do beleeve that the generall cause is, want of attendance and standing unto the judgement of the Scriptures in this controversie: for if this was stood unto, men would not produce their own experience; *viz.* that they could never finde any evidence from sanctification, but they have met with it in another way, by the immediate witnesse of the spirit only; nor would men cry it down, because grace being mixt with so much corruption, it can hardly be discerned, & so will be alway left in doubts, and that the heart is deceitful, and many that have evidenced their estates, hereby

have

have been deceived. I confesse thus the Popish Doctors argue against assurance of faith from the Scriptures without special and extraordinary revelation: but what is all this to the purpose, if the Scriptures make it an evidence? away then with thy corrupt experience, shall this be judge, or the Scriptures rather? what though many judging of themselves by marks and signs, have been deceived; yet if the Scripture make it an evidence, (as we have proved) then, though men thorow their own weaknesse or wickednesse have been deceived in misapplying promises; yet the Scriptures cannot deceive you. What though it be difficult to discern Christs grace in us? yet if the Scriptures will have us try our estates by that rule, which in it self is easie, but to our blindnesse and weaknesse, difficult many times to see; who shall, who dares condemn the holy Scriptures? which as they shall judge us at the last day, should judge us now. Suppose that divers books, and many Ministers sometimes gives false signs of grace and Gods favour, yet, doth the Scriptures give any? I shall propose one thing to conscience, as the conclusion to this discourse: Suppose thou wert now lying on thy death-bed, comforting thy self in thy Elected and Justified estate; suppose the Spirit of

God ſhould now grapple with thy conſcience, and tell thee, if thou art *juſtified* then thou art *called and ſanctified*, 2 *Theſ.* 2. 13. 14. Is it thus with thee? what wilt thou anſwer? if thou ſayeſt thou art not ſanctified, the word and ſpirit will bear witneſſe then againſt thee, and ſay, then thou art not Elected nor Juſtified; if thou ſayſt thou knoweſt not, thou lookeſt not to ſanctification, or fruits of the ſpirit, they will then reply, how then canſt thou ſay that thou art Elected or Juſtified? for it is a truth as clear as the Sun, and as immoveable as heaven and earth; None are *Elected and juſtified*, but they are alſo *ſanctified*, and they that are not *ſanctified* are not *juſtified*, *Rom.* 8. 1, 13. And now tell me, how can you have peace, unleſſe you make your faces like flint before the face of Gods eternall truth, or heal your conſciences by ſuch a plaiſter as will not ſtick? If therefore the Lord ever made ſin bitter to thee, let holineſſe be ſweet; if continuance in ſinne hath been an evidence unto thee of thy condemnation, Oh let the riches of the grace of Chriſt in redeeming thee from the lamentable bondage and power of ſinne, bee an evidence to thee of thy ſalvation; Oh bleſſe God for any little meaſure of ſanctification; do not ſcorn or ſecretly deſpiſe this ſpirit of grace,

grace, as many in this degenerate age begin to doe, saying, You look to graces and fruits, and markes, and signes, and a holy frame of heart and sanctification; what is your sanctification? Oh let it be the more precious to thee, mourning that thou hast so little, and blessing the God and Father of all grace for what little thou hast, wearing it as a bracelet of gold about thy neck, knowing hereby that thou art *borne of God*, and that *the whole world lyeth in wickednesse*, and shall perish without this, 1 *John* 5. 18, 19.

2. This is your glory and beauty, this is glorification begun; what greater glory then to be like unto God? to be like unto God is to be next to God: and therefore this is called *glory*, 2 *Cor.* 3. 18. *we are changed into the same Image from glory to glory.* Every degree of grace is glory, and the perfection of glory in heaven consists chiefly in the perfection of grace; what is the work of some men at this day but to cast reproach upon sanctification our glory?

3. This will give you abundance of sweet peace, and therefore, *Heb.* 12. 11. it is called the *quiet fruit of righteousnes*; for from whence comes the sore troubles and continuall doubts of Gods favour in many mens consciences? Is it not some decay or guile here? *Psal.* 32, 1, 2. Is

it not some boldnesse to sinne? that they *walk not in feare*, & therefore not *in the consolation of the holy Ghost*? Is it not their secret dalliance with some known sinne, continued in with secret impenitencie? Is it not because they labour with some strong unmortified corruption, pride, or passions, that they are in daily pangs and throwes of conscience for? *Psal.* 32. 1, 2, 3, 4. what was the rejoycing of *Paul*? was it not that *in all sincerity and simplicity he had his conversation among men*? 2 *Cor.* 1. 12. What was *Hezekiahs* peace when dying as hee thought? was it not this, *Lord remember I have walked before thee uprightly*? *Isay* 38. 2. 3. not that this was the ground of their peace, for that only is free grace in Christ, but this is the means of your peace, *John* 14. 22, 23. its a cursed peace which is kept by looking to Christ, yet loving thy lust.

Acts 9. 31.

4. This is that which will make you fit for Gods use, 2 *Tim.* 2. 20, 21. a filthy unclean vessell is good for nothing till cleansed; God will not delight to glorifie himself much by an unsanctified person; what is thy wife, children, friends, family, the better for thee, if thy heart remaine unsanctified?

5. A little holinesse is eminently all, springing up to eternall life; this little

spring

spring shall never cease running, but it shall fill heaven it self, and thy soul in it with abundance of glory, *John* 4. 14. and 7. 38. You despise it because it is but little; I tell you this little is eminently all, and containes as much as shall be powred out by thee so long as God is God: Tis true, thou sayest its weak, and oft foiled, and gives thee not compleat power and victorie over all sinne, yet know that this shall (like *the house of* David) *grow stronger and stronger*, and it shall at last prevail, and the Lord will not *breake* thee, though thou art *bruised* by sin daily, untill judgement come to victory, and the Prince of this world be judged, and thy soul perfected in the day of the Lord Jesus.

SECT. V.

Fifthly, *Audience of all Prayers.*

This is the fift benefite, which though it be a fruit of other benefites, yet I name it in speciall, because I desire it might be especially observed, and I place it after our sanctification, because of *Davids* speech, *If I regard iniquity in my heart, the Lord will not hear my prayer*, Psal. 66 18. and that of the Apostle, 1 John 3. 22. *We beleeve what ever we aske we receive, because we keep his commandements*

dements and doe those things which are pleasing in his sight. As the Lord hath respect to the prayers of his people, not only in regard of their justification, but in some sense in regard of their sanctification also; a justified person, polluted with some personall or common sins of the times, may want that audience and acceptance of his prayers I am now speaking of.

That God will hear all the petitions of his people, can there bee a greater priviledge then this? yet this our Saviour affirmes twice together, because it is so great a promise, that wee can hardly beleeve it, *John* 14. 13 14. *What soever you aske the Father in my name, that will I doe*; mark the scope of the words, our Saviour had promised that *hee that believes in me shall do greater works then I have done*; now because his might seem strange and impossible the Lord in those verses tels them how, for (saith he) *What soever ye ask in my name I will do for you.* I will do indeed all that is to be done, but yet, it shall bee by meanes of your prayers; Christ did great workes when hee was upon the earth, but for him to doe what ever a poore sinfull creature shall desire him to do; what greater worke of wonder can there be then this? *This is our confidence* (saith the Apostle) *That what ever*

wee

wee ask according to his will hee heareth us. 1 *John* 5. 15.

The greatest question here will be, What are those prayers the Lord Jesus will heare? I confesse many things are excellently spoken this way, yet I conceive the meaning of this great Charter is fully expresst in those words, *In my name.* If they be prayers in Christs name, they shall be heard, and it contains these three things.

1. To pray in Christs name, is to pray with relyance upon the grace, favour, and worthinesse of the merites of Christ, thus this phrase is used, *to walk in the name of their Gods*, is in confidence of the authority, and excellency, and favour of their Gods, that they will beare them out in it; so to pray in Christs name, is to pray for Christs sake thus; *Eph.* 2. 18. *through him* (*i.* through this death and satisfaction rested upon) *we have access with confidence unto the Father.* Eph. 3. 12. *In whom we have beleeved, and accesse with confidence by the faith of him.* There are three evills that commonly attend our prayers, when we see God indeed; 1. Shame and flight from God, the Apostle saith therefore, that *by Faith in Christ we have accesse*: 2. If wee do accede and draw neare to him, there is a secret feare and straitnesse of spirit to open all your minds; Mic. 4. 5

minds; therefore saith hee, *we have boldnesse*, the word signifies liberty of speech to open all our minds without feare or discouragement. 3. After we have thus drawn neare, and opened all our desires and moans before God, we have many doubts, *viz.* will the Lord heare such a sinner, and such weak, and imperfect, and sinfull prayers? and therefore he also affirms, that wee have *confidence* and assurance of being heard; but all this is *by Faith in him*: for look as Christ hath purchased all blessing for us by his death, and hence makes his intercession for those things daily according to our need: So we are much more to rest upon, and make that satisfaction, the ground of our intercession; because Christs blood purchased this, therefore oh Lord grant this.

2. To pray in his name, is to pray from his command, and according to his will; as when wee send another in our name, wee with him to say thus, Tell him that I desire such a thing of him, and that I sent you; so it is here, and thus the phrase signifies: *John* 5. 43. *I am come in my Fathers name*, *i.* By his authority and command. To pray in Christs name therefore, is to pray according to the will of Christ, and from the will of Christ; when we *take those words* the Lord puts into our mouths, *Hos.* 14. 1, 2, 3. and

Deut. 18. 18, 19.

desire

desire those things onely that the Lord commands us to seek, whether absolutely or conditionally; *according to his will* revealed, and *with submission to his will* concealed: 1 *John* 5. 14. *what ever we aske according to his will, he heares us*; *Psal.* 27. 8. *Rom.* 8. 26. If you aske any thing not according to Gods will, you come in your own name, he sent you not with any such message to the Father.

3. To pray in his name, it is to pray for his ends; for the sake and use of Christ, and glory of Christ, thus the phrase is used; *Mat.* 10. 41, 42. *To receive a Prophet in the name of a Prophet*, *i.* for this end and reason because he is a Prophet. A servant comes in his Masters name to ask something of another, when he comes as from his command; so also for his Masters use: So when we pray for Christs sake, *i.* for his ends, not our owne; these ever prevaile; *James* 4. 3. *You aske and have not, because you aske amisse, to spend it on your lusts*, John 12. 27, 28. *Psal.* 145. 18. this is to aske *in truth*, to act for a spirituall end; to make it our utmost end, ariseth from a speciall, peculiar, supernaturall presence of the Spirit of life: and consequently a Spirit of prayer which is ever heard. And hence you shall observe, the least groan for Christs ends is ever heard; because it is the groaning of the Spirit,

Spirit, becauſe it is an act of ſpirituall life, the formality of which conſiſts in this, that it is *for God*, *Gal.* 2. 19. the Lord cannot deny what we pray for Chriſts ends, becauſe then he ſhould cruſh Chriſts glory: and therefore let a Chriſtian obſerve, when he would have any thing of God that concernes himſelf, not be ſollicitous ſo much for the thing, as to gaine favour and nearneſſe to *God*, and a heart ſubject unto God in a humble contentednesſe to be denyed as well as to be heard, and he ſhall undoubtedly finde the thing it ſelf; a luſt is properly ſuch a deſire (though for lawfull things) wherein a man muſt have the thing becauſe it pleaſeth him, as when *Rachel* asked *for children*, ſhee muſt have them, elſe ſhee muſt needs *dye*: *Give us water that we may drinke*; was their brutiſh cry, *Exod.* 17. 1, 2. not that we may live to him that gives it: holy prayers or deſires (oppoſed unto luſts) are ſuch deſires of the ſoul, left with God, with ſubmiſsion to his will, as may beſt pleaſe him: now the Lord will heare the deſires indeed of all that feare him, but not fulfill their luſts.

Theſe three are the eſſentiall properties of ſuch prayer as is heard, or if you will, of that which is properly or ſpiritually prayer, fervency and aſſurance, &c. are excellent ingredients; but yet the Lord may

may heare prayer without them: it is true, the Lord may sometimes not heare us presently, for our praying time is our sowing time, wee must not look presently for the harvest. *The Lord heares the prayer of the destitute, Psal.* 102. 17. the originall word is, of the *shrub*, or *naked place of the desert*, which the Prophet saith, *Jer.* 17. 6 *sees no good when good comes*, yet such as feel themselves such, the Lord doth *regard* them; and will have a time to answer them: and though the Lord may not give us the thing we pray for, nor as good a thing of the same kind, yet he ever gives us the end of our prayers; he that is at sea and wants stiffe winds to carry him to his port, yet hath no cause to complaine, if the Lord secretly carries him in by a strong current of the sea it selfe; and it is certaine at the end of all Gods dealing with you, you shall then see how the Lord hath not failed to answer you in any one particular, *Jos.* 23. 14.

Oh therefore see and be perswaded of this your priviledge, that God will now heare every prayer; many make a question, How may we know when the Lord grants out any blessing as an answer to prayer? many things are said to this purpose; but the simplicity and plainnesse of the answer lyes in this, *viz.* If it be a

prayer,

prayer, God heares us; if it bee put up in Christs name, it is then a prayer; and that you may beleeve this, and glory in this, consider these reasons only, to confirme this truth.

1. From the promise of Christ, as in this place, *John* 14. 13, 14. which was a promise in speciall to be accomplished when he came to his kingdome, and therefore, though it is true, Gods grace is free, and therefore you think the Lord may as well refuse to heare you, as heare; yet consider that by his promise, he hath bound himself to heare.

2. From the Fatherly disposition that is in God, *John* 16. 26, 27. and hence *he loves* us, and hence cannot but heare us.

Because all prayers put up in Christs name, Christ *make intercession* that they may be heard, *Heb.* 7. 25. hee hath laid down his blood, that all our prayers might bee heard, (as we have proved) and indeed, hence ariseth the infinite efficacie of prayer, because it is built upon that which is infinitely and eternally worthy.

3. Because all prayers of the faithfull arise from *the Spirit* of prayer, *Rom.* 8. 26. because as that which is for the flesh, is of the flesh; so that which is for the spirit, or for the sake of Christ, for spirituall ends, is ever of the Spirit, *John* 7. 18.

Because

Because of the glory of Christ, that the Father may be glorifyed in the Son cannot Christ be glorifyed unlesse hee heare all prayers? yes he could, but yet his will is to reveale his glory by this meanes; so that thou and thy prayers be vile, and therefore deserveſt no acceptance, nor anſwer, yet remember that his glory is dear; it is the glory of Kings to heare ſome requests and petitions, but they cannot heare nor anſwer all; it is the glory of Christ to heare all becauſe hee is able, without the leaſt diſhonour to himſelfe thus to doe. 5.

Oh be perſwaded of this, how ſhould your joy then be full, how ſhould you then delight to be oft with him, how would you then encourage all to come unto him, how would you then be conſtrained to doe any thing for him, who is ready to doe all for you? but oh, woe unto our unbeelef, for that which (the Apoſtle ſaith, 1 *John* 5. 14.) was ground of his confidence, *viz.* that *what ever we aske according to his will, he heares us*, is no ground to us, and we may ſay, and mourn to think, this is our diffidence, that what ever I aske according to Chriſts will, hee heares me not: but oh recover from ſuch a diſtruſtfull frame, and from all dead-heartedneſſe in this duty *with all*, leſt the Lord ſend taſk-maſters and double our bricks,

bricks, and then we groane, and ſigh, and cry, and learn to pray that way, that will not pray nor beleeve now. If the Lord would but give us hearts, aſſuredly you might not onely rule your ſelves and families, but by the power of prayer pull down, and raiſe up Kingdomes, diſpoſe of the greateſt affaires of the Church, nay of the world; you might hereby work wonders, by means of him who ruling all things yet is overcome by prayer, *Hoſ.* 12. 4, 5.

SECT. VI.

Sixthly, *Glorification.*

This is the ſixth and laſt priviledge and benefit, and you all know is the laſt thing in the execution of Gods eternall purpoſe toward all his beloved and choſen ones; whom he hath *predeſtinated, called, juſtified*, them he hath alſo *glorified*, *Rom.* 8. 30. hereby we are made perfect in holineſſe, no more ſin ſhall ſtirre in us, perfect alſo in happineſſe; no more teares, nor ſorrowes, nor temptations, nor feares, ſhall ever moleſt us: *Heb.* 12. 23. *Revel.* 14. 13. and all this ſhall bee in our immediate communion with God in Chriſt, *Col.* 1. 28. *John* 17. 23. 24. *we ſhall be* then, ſaith *Paul, for ever with the Lord.* If the Lord would but open our

our eyes, and give us one glimpſe of this, what manner of perſons ſhould we be? how would we then live? how willingly then ſhould wee embrace faggots and flames, priſons and penury? the light afflictions here, would not they work for us glory? nay, the Apoſtle uſeth ſuch a phraſe, which, I beleeve, may poſe the moſt curious orator in the world to expreſſe to the life of it, *an exceeding weight of glory*, 2 Cor. 4 17. What is our life now but a continuall dying, carrying dayly about us that which is more bitter than a thouſand deaths; what ſaith the Apoſtle to us, *You are dead, yet when Chriſt ſhall appear, you ſhall appear with him alſo in glory*; Col. 3, 3. the generall ſecurity of theſe times foretold by Chriſt (eſpecially when Churches become Virgins, and People are ſeeking after purity of Ordinances) it ſhall not bee in a want of watchfulneſſe againſt the preſent corruptions of the times ſo much, as in a careleſſe want of expectation of the comming of Chriſt in glory not having *our loynes girt, and lamps burning*, nor readineſſe to meet the Lord in glory, *Mat.* 25. 1, 2, 3, 4, 5. &c. oh that I were able therefore to give you a bluſh and a dark view of this glory, that might raiſe up our hearts to this work.

Conſider the glory of the place, the 12.

Jewes

Jewes did and doe dream still of an earthly Kingdome, at the comming of their *Messiah*, the Lord daubeth those dreams, and tells them, *His Kingdome is not of this world*, and that he *went away to prepare a place for them, that where hee is, they might bee*, John 14. 2, 3. and *be with him to see his glory*, John 17. 23, 24. the place shall be the *third heaven*, called *our Fathers house*, built by his own hand with most exquisite wisedome, fit for so great a God to appeare in his glory (*John* 14. 2, 3.) to all his dear children, called also *a Kingdome*: Mat. 25. 34. *Come ye blessed inherit the Kingdom prepared for you*; which is the top of all the worldly excellencie, called also *an inheritance*, 1 *Pet.* 1. 4. which the holy Apostle infinitely blesseth God for, as being our own and freely given to us, being our Fathers inheritance divided among his sonnes which is a greater privilege then to be borne an heire to all the richest inheritances on this earth, or to be Lord of all this visible world; for this inheritance he tells us is, 1. *Incorruptible*, whereas *all this world waxeth old as a garment*: 2. Tis *undefiled*, never yet polluted with any sin, no not by the Angels that fell; for they fell in paradise, when Guardians to man, whereas *this whole creation groaneth under the burden and bondage of corruption*, Rom. 8. 3. This

3. This *never fadeth away*, 'tis not like flowers, whose glory and beauty soone withers, but this shall be most pleasant, sweet, and ever delightsome, after we have been ten thousand yeers in it, as it was the first day we entred into it, (for this is the meaning of the word; and so it differs from *incorruptible*) whereas in this world (suppose a man should ever enjoy it, yet) there growes a secret satiety and fulnesse upon our hearts, and it grows common, and blessings of greatest price are not so sweet as the first time we enjoy them; they clog the stomach, and glut the soul: but here our eyes, ears, minds, hearts shall be ever ravished with that admirable glory which shines brighter then ten thousand suns, the very fabrick of it being Gods needle-work, (if I may so say) quilted with variety of all flowers in divers colours, by the exactest art of God himselfe, as the Apostle intimates, *Heb.* 11. 10.

Secondly, consider of the glory of the bodies of the Saints in this place: the Lord shall change our *vile bodies*, which are but as dirt upon our wings, and clogs at our feet, as the Apostle expresseth it; *Phil.* 3. *ult.* *Paul* was in the third heaven, and saw the glory doubtlesse of some there; see what he saith of them, 1 *Cor.* 15. 42, 43, 44.

1. It shall bee an *incorruptible body*; it shall

shall never dye, nor rot againe, no not in the least degree tending that way, it shall never grow weary, (as now tis by hard labour, and some time by holy duties) nor faint, nor grow wrinkled and withered. *Adams* body in innocencie *potuit non mori*, we say truly, but this *non potest mori*, it cannot dye: and hence it is, that there shall bee no more sickness, paines, griefs, fainting fits, &c. when it comes there.

2. It shall be a *glorious* body, it shall *rise in honour*, saith *Paul*; and what glory shall it have? verily it shall be *like unto Christs glorious body*, *Phil.* 3. *ult.* which when *Paul* saw, *Act.* 9. did *shine brighter then the sun*: and therefore here shall be no imperfection of limbs, scars, or maimes, naturall or accidentall deformities; but as the third heaven it self is most lightsome, *Gen.* 1. 1, 2. so their bodies that inhabit that place shall exceed the light and glory thereof, these being more compacted, and thence shining out in greater lustre, that the eyes of all beholders shall be infinitely ravished to see such clods of earth, as now we are, advanced to such incomparable beauty and amiableness of heavenly glory.

3 It shall be a *powerfull, strong* body; *It is sowne in weakness*, saith *Paul*, *it shall rise in power*; it shall be able to help forward

forward the divine operations of the ſoul, which are now clogg'd by a feeble body; it ſhall be able to beare the weight of glory, the joy unſpeakable, and full of glory, which our weak bodies cannot long endure here, but wee begin to burſt and break in pieces (like veſſels full of ſtrong ſpirits) with the weight and working of them; and therefore the Lord in mercy keeps us ſhort now of what elſe we ſhould feel; it ſhall be able to ſing *Hallelujahs*, and give honour, glory, power, to the Lamb that ſits upon the Throne for evermore without the leaſt wearineſſe.

4. It ſhall be a *ſpirituall* body, our bodies now are acted by animall ſpirits, and being earthy and naturall, growes, feeds, eates, drinkes, ſleepes, and hath naturall affections and deſires after theſe things, and is troubled if it wants them; but then theſe ſame bodies ſhall live by the indwelling of the Spirit of God powred out abundantly in us, and upon us, and ſo acting our bodies, and ſwallowing up all ſuch naturall affections and motions as thoſe bee here; as *Moſes* being with God in the Mount forty dayes and nights, did not need any meat or drink, the Lord and his glory being all unto him: how much more ſhall it bee thus then? I doe not ſay we ſhall be ſpirits like

like the Angels, but our bodies shall be spirituall, having no naturall desires after any earthly blessing, food, rayment, &c. nor troubled with the want of them: and hence also the body shall be able as well to ascend up, as now it is to descend down; as *Austin* shewes by a similitude of lead, which some artists can beat so small as to make it swim; we are now earthly, and made to live on this earth, and hence fall down to the center, but wee are made then to be above for ever with the Lord, the Lord proceeding from imperfection to perfection, as the Apostle here shewes; not first *spirituall*, and then *naturall*; but first that which is *naturall*, (in this life) and then that which is *spirituall*.

3. Consider the glory of the soule; now we know but in part, and see but in part; now we have joy at some times, and then eclipses befall us on a sudden; but then *the Lord shall be our everlasting light, Isay 60. 19.* then we shall *see God face to face, 1 Joh. 3. 1, 2.* we shall then know and see those things that have been hid, not only from the wicked, but from the deepest thoughts of the Saints themselves in this world, *2 Cor. 12. 4. Paul* saw some things *not fit to be uttered*, or that he *could not utter*: we shall be swallowed up in those depths of grace, glory, immedi-

immediate vision, God shall be all in all.

The soul shall now enjoy, 1. The accomplishment of all promises which wee see not here made good unto us, 1 *Cor.* 15. 24. then you shall have restitution of all these at times of refreshing wherein your sins shall be publickly blotted out from the presence of the Lord, *Act.* 3. 19. If *Joshua* said, *Jos.* 23 14 when the peoples warfare was ended, *See if the Lord hath been wanting in one word to you*: much more will the Lord Jesus say unto you then.

2. Then you shall receive a full answer to all your prayers, all that grace, holinesse, power over sin, Satan, fellowship with God, life of Christ, blessing of God which you sought for, and wept for, and suffered for here, you shall then see all answered.

3. Then you shall finde the comfort of all that you have done for God, *Rev.* 14. 13. your *workes* in this sense shall *follow* you; you shall then infinitely rejoyce, that ever you did any thing for God, that ever you thought of him, spake to him, and spake for him, that ever you gave any one blow to your pride, passions, lusts, naturall concupisence, &c. you shall then enjoy the reward of all your sufferings, cares, sorrowes for Gods Church, fastings, and dayes of mourning, whether

publikely or secretly for Gods people, 2 *Cor.* 4. 17. the same glory God hath given Christ, the Lord shall at that time give unto you, *John* 17. 22. it shall not be with us there as it was with the wicked Israelites, who when they came into the good land of rest, they then forgot the Lord and all his workes past; no, no, all that which God hath done for you in this world, you shall then look back, and see, and wonder, and love, and blesse, and suck the sweet of, for evermore; its a fond weak question to think whether wee shall know one another in heaven; verily you shall remember the good the Lord did you here, by what means the Lord humbled you, by what ministry the Lord called you, by what friends the Lord comforted and refreshed you; and there you shall see them with you; doe you thinke you shall forget the Lord and his works in heaven, which (it may be) you took little notice of, and the Lord had little glory for here?

Fourthly, consider the glory of the company and fellowship you shall have here; 1. Angels, *Heb.* 12. 23, 24. they will love you and comfort you, and rejoyce with you, and speak of the great things the Lord hath done for you, as they did on earth to the Shepherds, *Luk.* 2. 10. Be not afraid, said the Angel,

Mat.

Mat. 28. 5. I know ye seek Jesus; So will they say then, be ever comforted you blessed servants of the Lord, for we know ye are loved of the Lord Jesus. 2. Saints, you shall sit down with *Abraham*, *Isaac*, and *Jacob* in the Kingdome of God, be taken into the bosome of *Abraham*, into the bosomes of all the children of *Abraham*, and there wee shall speak with them of the Lords wonders, of his Christ and Kingdome, *Psal.* 145. 11. and every sentence and word shall be milke and honey, sweeter then thy life now can be unto thee; we shall know, and love, and honour one another exceedingly. 3. The man Christ Jesus, when *Mary* clasp't about him, 1 *John* 20. 17. Let mee alone, said he, touch me not, I am not yet ascended to my Father. As if he had said, (saith *Austin*) then shall be the place and time wherein we shall embrace one another for evermore. Never was husband and loving wife so familiar one with another, as the Lord Jesus will bee (not carnally and in an earthly manner) but, in a most heavenly, glorious, yet gracious manner with all his Saints, *Come ye blessed* will hee then say to them; wee shall then ever bee, not onely in the Lord, but with the Lord, saith *Paul*, 1 *Thes.* 4. *ult.* 1 *Thes.* 5. 10. Just as *Moses* and *Elias* in his transfiguration, that talked with

him, (which was a glimpse of our future glory) so shall we then, *Luke* 12.37. and you shall then see that love of his, that blessed bosome of love opened fully, which the Apostle saith, *passeth knowledge*, *Ephes.* 3.19. I need not tell you of our fellowship with the Father, also when the Son shall give up the Kingdom to him, that he may be all in all.

Rev. 4. 10, 11. Fiftly, consider the glory of your work there; which is onely to glorifie this God.

1. You shall then live like Christ in glory, we shall speak and think all with glory, 1 *John* 3.1, 2. our strings shall be then raised up to the highest straine of sweet melody and glory.

2. You shall then blesse him *Eph.* i.6. *Ephes.* 4.13. and that with ravishment; you shall come then to the full acknowledgement of the Son of God; you shall see and say all this is the work and grace of Christ, and then shall cry out, Oh, let all Angels, Saints, ever blesse him for this. What should I speak any more? You will say, Is this certaine? Can this be so? Yes assuredly, for Christ is gone to prepare this place and glory for you, *Joh* 14. 2, 3. We have also the first fruits of this glory which we feel sometimes, whereby we see, and taste, and drink, and long for more of that joy unspeakable, and peace that passeth understanding, that triumph

triumph over the rage and working power of remaining corruption, that dark viſion of God, and holy glorying and boaſting in him as our everlaſting portion, &c which cannot be deluſions and dreams which never feed, but ever leave the deceived ſoul hungry, but are realities and things indeed, which ſatiate the weary ſoul, and fill it up with the very *fulneſſe of God* himſelf, *Eph.* 3. 19. and therefore tis certaine that wee ſhall have the harveſt that thus taſte of the firſt fruits, and the whole ſumme paid us faithfully that have already the earneſt penny. The Lord alſo fits us for this, as the Apoſtle diſputes, 2 *Cor.* 5. 4, 5. What means the Lord to deny our requeſts in many things as long as we live? what is his meaning not to let us ſee the accompliſhment of many of his promiſes? is it becauſe hee is unfaithfull? or becauſe hee would let us know there is a day of refreſhing hee hath reſerved for us, and would have us look for, wherein we ſhall ſee it hath not been a vaine thing for us to pray, or him to promiſe? why doth he afflict us, and keep us more miſerable both by outward ſorrows and inward miſeries, then any other people in the world? doth he not hereby humble us, empty us, weane us from hence, and make us, as it were veſſels bigge enough to

hold glory, which we hope for in another world?

But you will say, Can this glory be thus great? We see tis certaine it shall be so; but shall it be so exceeding great and endlesse? Yes verily, because,

1. The price is great which is paid for it *Eph.* 1. 14. tis a *purchased possession*, (by the blood of Christ we enter into the holy of holies) a price of infinite value must bring a kind of infinite glory.

2. We are by Christ nearer to God then Angels are, whose glory we see is very great.

3. Shall not our glory be to set out the glory of Christ? 1 *Thes.* 1. 10. and if so, then if his glory be exceeding great, ours must beare a due proporation, and be very great also.

4. Doth not God pick out the poore and vile things of the world, to be vessels of glory, 1 *Cor.* 1. 27. and is not that an argument that he intends exceedingly to glorify himself on such, to raise up a most glorious building, where he layes so low a foundation?

5. Are not we loved with the same love as he hath loved Christ? *John* 17. *ult.* and shall not our glory abound then exceedingly?

6. Is not the torment and shame of the Reprobates to be exceeding great and grievous?

grievous? doth not God raiſe them up to make his power known? *Rom.* 9. 23. What then ſhall wee think on the contrary of the glory of the Saints, wherein the Lord ſhall ſet forth his power in glorifying them, as hee doth the glory of his power in puniſhing others? and therefore 2 *Theſ.* 1. 9. the puniſhment of the wicked is expreſt by ſeparation of them *from the glory of the Lords power*; becauſe that in the glory of the Saints, the Lord will (as I may ſo ſay) make them as glorious as by his power, ruled by wiſedome, he is able to make them.

This is therefore the great glory of all thoſe whom God hath called to the fellowſhip of his dear Sonne; and which is yet more, bleſſed be God the time is not long, but that wee ſhall feel what now we doe but heare of, and ſee but a little of, as we uſe to do of things a farre off: Wee are here but ſtrangers, and have *no abiding citty*, we look for this *that hath foundations*; and therefore let ſinne preſſe us downe and weary us out with wraſtling with it; let Satan tempt, and caſt his darts at us; let our drink be our tears day and night, and our meat gall & worm-wood; let us be ſhut up in choaking priſons, and caſt out for dead in the ſtreets, nay, upon dung-hils, and none to bury us, let us live alone as Pelicans in the wilderneſſe,

and be driven among wilde beasts into deserts; let us be scourged and disgraced, stoned, sawn asunder, and burned, let us live in sheep-skins, and goat skins, destitute, afflicted, tormented, (as who looks not for such dayes shortly?) yet oh brethren, the time is not long but when wee are at the worst and death ready to swallow us up, we shall cry out, Oh glory, glory, oh welcome glory. If our miseries here be long, they shall be light; if very bitter, they shall be short; how ever, long or short, they cannot bee to us long, who look for an eternall weight of glory. Who would not (that considers of these things) despise this world, and set it at his heels, who hath all these priviledges and benefits with Christ in his eye? who would not abhor a filthy lust, to enjoy such a Christ? who would ever look back unto his flesh pots, or fathers house, that hath such welcome made him the first moment he comes to the Lord Jesus in having present fruition of some of these benefits, but present right unto all; fruition of some by feeling, of all by faith. But oh the wrath of God upon these times, that either see not this glory, or if they doe, despise so great salvation! Christ and pardon, and peace, adoption, grace, and glory, is brought home to our doors, but their price is falne in our market,

ket, and wee think it better to be without Christ with our lusts, then to bee in Christ with his benefits. The *reproach of Christ* was dearer to *Moses* (as great a Courtier, and as strong a head-piece as our times can afford) then all the *riches and honours of Egypt*, but the grace, and peace, and life, and glory of Jesus Christ, is viler to us, then the very oynions, and leeks, flesh pots of Egypt; if you had but naked Christ (our life) for a prey in these evill times, you had no cause to complain, but infinitly to rejoyce in your portion; but when with Christ you shall finde all these benefites and priviledges comming in as to your portion, and yet to despise him; Assuredly the Lord will not bear with this contempt alway: Away to the mountaines, and hasten from the towns and cities of your habitation, where the grace of Christ is published, but universally despised, you blessed called ones of the Lord Jesus; for the dayes are comming, wherein for this sinne, the heavens and earth shall shake, the sunne shall bee turned into darknesse, and the moone into blood, and mens hearts failing for fear of the horrible plagues which are comming upon the face of the earth. Dream not of fair weather, expect not better dayes, till you hear men say, *Blessed is he that commeth in the name of the*

Lord, who thus *blesseth his with all spirituall blessings in Christ*. *Eph.* 1. 3. I now proceed to the last.

Chap. III.

All those that are translated into this blessed estate, are bound to live the life of love in all fruitfull and thankfull obedience unto him that hath called them, according to the rule of the Morall Law, Psal. 40. 7. 8.

THe Lord doth no sooner call his people to himself, but as soon as ever hee hath thus crowned them with these glorious priviledges, and given them any sense and feeling of them, but they immediatly cry out, Oh Lord, what shall I now do for thee? how shall I now live to thee? they know now they are no more their own, but his; and therefore should now live to him.

If you ask *Moses*, after all the love and kindnesse the Lord had shewne *Israel*, what *Israel* should do for him? you shall see his answer full, *Deut.* 10. 12. 13. *And now, O Israel, what doth the Lord require of thee, but to fear the Lord thy God, and to*

love

love him & ſerve him with all thy heart, and to keep his commandements which I command thee this day for thy good?

If you ask *Paul* (as Evangelicall a Chriſtian as ever lived) what now wee are to do when we are in Chriſt? he anſwers punctually, 2 *Cor.* 5. 14 15. *The love of Chriſt conſtraineth us, becauſe we thus judge, that Chriſt dying for thoſe that were dead, they that live ſhould not live unto themſelves, but unto him that dyed for them and roſe again.*

If we ask *Peter* the queſtion, to what end the Lord hath *called us out of darkneſſe into his marvellous light*? he expreſly tells you, it is *to ſhew forth the vertues of him that hath ſo called*, 1 Pet. 2. 9.

If we be doubtfull whether this be the Lords minde, the Lord himſelf reſolves it by *Zachary*, *Luke* 1. 74. and tells us, that 'tis his oath, *That we being delivered out of the hands of our enemies, wee ſhould ſerve him without fear in holineſſe* (in all the rules of the firſt Table) *and righteouſneſſe* (in all duties of the ſecond Table) *all the dayes of our life*, and that all this ſhould not bee out of a ſpirit of bondage and ſlaviſh fear, but *without fear*; *i. e.* Fear of our enemies, ſin, death, wrath, and ſo conſequently out of love, to him that hath delivered us; that one would wonder it ſhould ever enter into

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the heart of any Christian man that hath tasted the love of Christ, as to think that there is no use of the Law to one in Christ; and that because they are to live the life of love to Christ, that therefore they are not to look to the Law as the rule of their love, expressly crosse to the letter of the Text, *John* 14 15. *If ye love me, keep my Commandements*; which Commandements are not onely Faith and love to the Saints; but love to enemies, and spirituall obedience unto the morall Law, in a far different manner and measure then as the Pharisees instructed the people in those dayes, as you may see, *Mat.* 5.17. 'Tis true indeed, obedience to the Law is not required of us now as it was of *Adam*; it was required of him as a condition antecedent to life, but of those that be in Christ it is required only as a duty consequent to life, or as a rule of life, that seeing he hath purchased our lives in redemption, and actually given us life in vocation and sanctification, wee should now live unto him, in all thankfull and fruitfull obedience according to his will revealed in the morall Law. 'Tis a vain thing to imagine that our obedience is to have no other rule but the Spirit, without any attendance to the Law; the Spirit indeed is the efficient cause of our obedience, and hence

hence we are ſaid to bee *led by the Spirit*, *Rom.* 8. 14. but it is not properly the rule of our obedience, but the will of God revealed in his word, eſpecially in the Law is the rule: the Spirit is the winde that drives us in our obedience, the Law is our compaſſe, according to which it ſteares our courſe for us: the Spirit and the Law, the winde and the compaſſe, can ſtand well together, *Pſal.* 143.10, *Teach me to do thy will, O God,* (there is *Davids* rule, *viz.* Gods will revealed) *thy ſpirit is good* (there is *Davids* minde, that enabled him to ſtear his courſe according to it) *the Spirit of life doth free us from the law of ſinne and of death*, but not from the holy, and pure, and good, and righteous Law of God, *Rom.* 8.1. 2. 3. *The blood of Chriſt by the Spirit cleanſeth us from dead works, to ſerve the living God*, Heb. 9. 14. not to ſerve our own ſelves, or luſts, or wills, to do what we pleaſe: the Law indeed is not a rule of that *by which* we are to obey, *viz.* of our Faith, yet it is the only rule *of what* we are to obey: wee are not to perform acts of obedience now as *Adam* was to do, *viz.* by the ſole power of inherent grace, but wee are to live by Faith, and act by Faith (for *without me you can do nothing*, Joh. 15.5.) we are not united to Chriſt our life by obedience as

Adam

Adam was to God by it, but by Faith: and therefore as all action (in living things) comes from union, so all our acts of obedience are to come from faith, from the Spirit on Christs part, and from faith on our part, which make our union: *Noah* built by faith, *Enoch* walked with God by faith, *Joshua* and his Souldiers fought by faith, *Abraham* travelled, dwelt in his tents, lived and dyed by faith; they acted according to the rule, but all by the power of faith. It is a weak reasoning to imagine a man is not bound to pay his debts, because hee is to goe unto another for the money: Obedience is our debt wee owe to Christ, *Luke* 17. 10. though we are to goe to Christ, poor, and weak, and feeble, to enable us to pay: Tis true, Christ hath kept the law for us, and are we therefore free from it as our rule? No verily, Christ kept the law for satisfaction to justice, and so wee are not bound to keep the Law; he kept the Law also for imitation, to give us a copy and an example of all holinesse and glorifying God in our obedience; and thus Christs obedience is so farre from exempting us from the Law, as that it ingageth us the more, having both rule and example before us, 1 *John* 2. 6. *He that saith he abideth in him, ought to walk as he walked,* 1 Pet. 1. 14, 15, 16. Tis true, the Law is writ in

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a beleevers heart, and if he hath a Law within, what need hee (say some) looke to the Law without? when as our Saviour and *David* argued quite contrary, *Psal.* 40. 7, 8. *I come, I delight to doe thy will, it being written of me that I should doe it,* because *thy Law is within my heart*; this argues, that you are not to attend the Law unwillingly, as bondmen & slaves, but willingly and gladly, because the Law, even the Law of love is in your hearts, 1 *John* 5. 3.

The place alledged by some for this liberty from the Law, *viz. the Law is not made for a righteous man,* 1 *Tim.* 1. 9. If well considered, fully dasheth this dreame in pieces; for there were divers Jewish Preachers of *Moses* Law, and they had a world of scruples and questions about it; ver. 4. and *Paul* and others were accounted of, as men lesse zealous, because they did not sound upon that string so much; away (saith *Paul*) with those contentions, questions; for *the end of the commandement* is not scruples and questions, but *charitie* and love (*i. e.* both to God and men) *out of a pure heart and faith unfaigned*, vers. 5. and saith he, *The law is* very *good*, when *used lawfully*, that is, for this end, and out of these principles, *vers.* 8. is not talking, but doing, and that out of love, which is the end

and

and ſcope of the Law; ſo that note by the way, you may as well aboliſh love as aboliſh the Law, love being the end and ſcope of the Law. But to proceed; *The Law is not made* (ſaith he) *for the righteous, i. e.* for the condemnation of the righteous, *i. e.* of ſuch as out of a pure heart and faith unfeined love God in the firſt Table, love to ſhew all duties of reſpect to man in the ſecond Table; and therefore they of all other men have no cauſe to aboliſh the Law, as if it was a bug-bare, or a thing that could hurt them but it is made for the condemnation of *the lawleſſe, Anomians*, (as the originall word is) or if you will, *Antinomians*, (tranſgreſſours of the firſt command,) and *diſobedient*, (tranſgreſſours of the ſecond command,) for *ungodly* and *ſinners*, (tranſgreſſours of the third command,) for *unholy and profane*, (trangreſſours of the fourth command,) for *murderers of fathers and mothers*, (of the fifth command, (for *man-ſlayers* (of the ſixth, (for *whoremongers and defilers of mankinde*, (of the ſeventh,) for *men-ſtealers*, (of the eighth) for *lyars* (of the ninth) and for thoſe that *in any thing walk contrary to ſound doctrine*, the purity of the Law and will of God, (of the tenth) So that this place is farre from favouring any of thoſe that run in this channell

channell of aboliſhing the Law as our rule; No beloved, the love of Chriſt will conſtraine you to embrace it as a moſt precious treaſure. It is the obſervation of ſome, that in the preface to the Morall Law, *Exod.* 20. 1, 2. the Lord reveals himſelf to bee *the Lord their God that brought them out of the land of Egypt*; the very ſcope of which words, is to perſwade to a reverend receiving and keeping of that good Law: this Law all nations are bound to obſerve, becauſe he is JEHOVAH *the Lord*; but to be *thy God* in ſpeciall Covenant, and that *redeemed thee from Egypt*, and from that which was typified by it, this belongs to none but unto them eſpecially, that are already the people of God; and therefore of all other people in the world, they are bound to receive it as their rule; for obedience doth not make us Gods people, or God our God: but he is firſt our God (which is onely by the Covenant of grace) and thence it is, that being ours, and we his, we of all others, are moſt bound to obey.

To conclude, they that ſtick in theſe bryers, therefore cry down the law as a Chriſtians rule, becauſe by this means a Chriſtian ſhall finde no peace; becauſe he is continually ſinning againſt this Law: the Law therefore ſay they, will be alway troubling of him.

I anſwer, firſt a corrupt heart and putrid conſcience, can have no peace by the Law; *Iſa.* 57. 21. *there is no peace to the wicked*, and it is good it ſhould be ſo.

2. A watchfull Chriſtian may, *Pſal.* 119. 15. *Great peace have they that keep thy Law*, *Hezekiah* had it, when he deſired *the Lord to remember how he had walked before him with a perfect heart*, Iſa. 38. 1, 2, 3. *Paul* found it *the teſtimony of his conſcience* bearing him witneſſe, was *his rejoycing* herein; 2 Cor. 1. 12.

3. If a Chriſtian ignorant of maintaining his peace with God by faith in his juſtification, notwithſtanding all the errors in his obedience and ſanctification; if I ſay he wants his peace, ſhall we therefore break the Law in pieces? if a ſecure Chriſtian that walks looſely want peace by the accuſations of the Law; tis Gods mercy to him to give him no peace in himſelf, while he is at truce with his luſt.

4. That peace will end in diſmall ſorrow which is got by kicking againſt the Law, it is but dawbing for a man to keep his peace by ſhutting his eyes againſt the way of peace; a ſervant may have peace in his idleneſſe by thinking that his Maſter requires no work from him, and by hiding his talent, yet what will his Lord ſay to him when his day is ended, and he comes to reckon with him at Sun-ſet? bring

bring the Law into thy conſcience in point of juſtification, it will trouble conſcience: for there onely Chriſts righteouſneſſe, Gods grace, and the promiſe are to be looked on, and our own obedience and holineſſe laid by in the duſt; but bring it before thee as a rule of thy ſanctification, and as thy copy to writ after, and to imitate, and to aſpire after that perfection it requires, it will then trouble thee no more, then it doth a childe, who having a faire copy ſet him to writ after, and knowing that hee is a ſon, is not therefore troubled, becauſe he cannot writ as fair as his copy; he knows if he imitates it, his ſcribling ſhall be accepted: howſoever though his Father may chaſtiſe him with rods, if hee bee careleſſe to imitate; yet he will never caſt him therefore off from being his ſon. The truth is this, it argues a moſt graceleſſe, carnall, wretched heart, for a man to caſt by Gods rules, becauſe attendance to them is his trouble and torment, which unto a gracious heart are life and peace, and ſweetneſſe; *All the wayes of wiſedome to him, are wayes of pleaſantneſſe, and her paths peace:* And it is Gods common curſe upon them that love not the truth in theſe dayes, that becauſe ſin is not their ſorrow, nor breach of rules Prov. 3. 17.

their

their trouble; that therefore, the obſervance of the Law, and attendance unto rules ſhall be their burden and trouble; they feele not the plague in their own hearts, and therefore reproofs plague them, and commands are a plague and a torment to them: crooked feet, and crooked wills, make men tread awry in ſuch corrupt opinions.

All the called ones of God are therefore to live this life of obedience, and that out of love, which I call the life of love, *Gal.* 5. 6. for elſe circumciſion availes nothing, nor uncircumciſion, no nor Faith it ſelf; unleſſe it be of this nature, as that it works by love: there is much obedience and externall conformity to the Law in many men, but the principall difference between theſe formalities, and the obedience of the Saints, is love; the obedience of the one ariſeth form ſelf-love, becauſe it pleaſeth themſelves, and ſuits with their own ends; the other from the love of Chriſt, becauſe it pleaſeth him, and ſuits with his ends: 1 *Cor.* 13.4. *&c.* 1 *John* 5.3.

Queſt. Wherein doth and ſhould this life of love appear?

Anſw. In theſe five particulars.

1. In thinking and muſing much on Chriſt and upon his love, and on what you ſhall doe for him; hee that ſaith hee loves

loves another, and yet seldom thinks on him, or will seldom give him a good look when he meets him, certainly deceives himself; the least degree of love appears in thinking on what we love, because the *loving kindnesse of God* was *better then life* unto *David*; hence he did *remember him upon his bed, and meditate on him in the very night*: Psal. 63. 3, 6 they that *fear the Lord*, *i. e.* with a sonne-like fear; where love is chiefly predominant, are such as *think upon his name*, Mal. 3. 16. *We have thought of thy loving kindnesse oh Lord in the Temple*, Psal. 48 9. Thou that canst spend dayes, nights, weeks, months, years; and hast thy head all this time swarming, with vain thoughts, and scarce one living thought of Christ, and his love, that didst never beat thy head, nor trouble thy self in musing, oh what shall I doe for him, nor in condemning thy self because thou dost so little, verily thou hast not the least degree of this life of love.

In speaking and commending of him: is it possible that any man should love another and not commend him, not speak of him? if thou hast but a Hawk or a Houd that thou loveſt, thou wilt cõmend it, and can it stand with love to Christ, yet seldom or never to speak of him nor of his love; never to commend him unto

others

others, that they may fall in love with him also? you shall see the Spouse, *Cant.* 5. 9. 16. when shee was asked *what her beloved was above others*? shee sets him out in every part of him, and concludes with this, *he is altogether lovely, because thy loving kindnesse* (saith *David*) *is better then life, my lips shall praise thee, and I will blesse thee whiles I live*; Psal. 63. 3, 4. can it stand with this life of love, to be alway speaking about worldly affaires, or news at the best, both week-day and Sabbath-day, in bed and boord, in good company and in bad, at home and a broad? I tell you it will be one maine reason why you desire to live, that you may make the Lord Jesus known to your children, friends, acquaintance, that so in the ages to come his name might ring, and his memoriall might bee of sweet odour, from generation to generation; *Psal.* 71. 18. if before thy conversion especially thou hast poysoned others by thy vaine and corrupt speeches; after thy conversion thou wilt seek to season the hearts of others by a gracious, sweet, and wise communication of savory and blessed speeches; what the Lord hath taught thee thou wilt talk of it unto others, for the sake of him whom thou lovest.

3. In being oft in his company, and growing up thereby into a familiar acquaintance

quaintance with him: can we be long absent from those wee love intirely, if we may come to them? can we love Christ, and yet be seldom with him, in Word, in prayer, in Sacraments, in Christian Communion, in Meditation and daily Examination of our own hearts, in his providences of Mercies, Crosses, and Tryals? (for Christ is with us here, but those two wayes, in his Ordinances, or Providences, *by his holy spirit*) *Lord* (saith *David*) *I have loved the habitation of thy house and the place where thine honour dwelleth* Psal. 26 8. The ground of which is set down, *vers.* 3. *Thy loving kindnesse is before mine eyes, my soul longeth for thee as in a land where no water is, that I might see thee, as I have seen thee in the Sanctuary*; the reason of it was, *because thy loving kindnesse is better then life*; Psal. 63. 1, 2, 3.

In doing much for him, and that willingly; did not Jacob love *Rachel*? how did he expresse it? his *seven yeares* service, *in frost and snow, in heat and cold, by day and night*, were *nothing* to him, for her sake whom he *loved*: *Shall I serve the Lord* (saith *David*) *of what coast me nothing*? And when he had prepared many millions for the building of the Temple; yet he accounted it a *small thing*, for his sake whom hee *loved*; 1 *Chr.* 29. 3.

he

he gave it out of his *poverty*, as he speaks; *this is love, to keep his Commandements, and those are not grievous:* 1 John 5.3.

5. In suffering and enduring any evill for his sake. I confesse it is not every degree of love that will carry a man hither; yet where there is great and singular love, *for a good man one may be willing to dye*; Rom. 5.7 assuredly, if there be any love to Christ, it will in time increase to this measure; it will think ten thousand lives too little to lay down for Christs sake, that laid down his precious life for him: *What tell you me*, saith *Paul, of bonds and imprisonments? I am ready not only to be bound, but to dye for the sake of Christ at* Jerusalem; *my life is not dear to me*, no more then a rush at my foot, *that I may finish my course with joy: for thy sake we are killed all the day long*, Rom. 8.36. I tell you the love of Christ will make you fall down upon your knees, and blesse the Lord, that he will accept of such a poor sacrifice as thy body is though it be burnt to ashes; and thou wilt blesse him again and again; that whereas hee might have left thee in thy sinnes to have troden him and his glory and grace under foot; as he hath done thousands in the world; yet that hee should call thee to share in this honour not only to do, but to suffer for his sake.

Now

Now the good Lord perſwade all our hearts unto this fruitfull obedience and life of love. Oh you young men, you have a fair time before you to doe much for Chriſt in; how pleaſing will it bee to him to ſee ſuch young trees hang full of fruit! You aged men have now one foot in your grave, and you have forgotten the Lord Jeſus moſt of your time, and your time which now remaines is very little, and then your lamp is out, your Sun is almoſt ſet, and all your work is yet to be done for Chriſt; Oh therefore awaken now at laſt, before you awaken when it is too late; you rich men have abilities and wherewithall to ſet forward Chriſts Kingdom in the Townes and Villages where you live; you poor men may doe much by ardent and inſtant prayers day and night, for the advancement of the Lord Jeſus. You Husbands, Wives, Maſters, Servants, remember if you are not good in your places, you are not good at all, what ever your profeſſion be; a good woman, but a froward wife: a good man, but a hairbraind curſt huſband: a good ſervant, but a very ſore tongue; theſe cannot well ſtand together. If you have any love to Chriſt, the life of love will make you move beſt in your proper place: Oh therefore love much, and ſo think much and ſpeak much of,

and converse much with, and do much, and suffer much for the Lord Jesus Christ; content not your selves with doing small things for him, that hath done and suffered much for you; if you can do but little, yet set God on work by being fervent and frequent in prayer, not only that Christ may bee honoured in your selves, but also in your Families, and in all Churches and Kingdoms of the World. If you cannot do much, yet maintain alive a *will* to do much, which is *accepted* as if you did, 2 *Cor.* 8. 12. If thou art a poor man, and hast nothing to give, yet keep a heart as liberall as a Prince; if you can doe but little your selves, yet encourage others that may, thou art not a Preacher called to convert souls, yet do thou encourage the messengers of Christ in their work, by thy prayers, counsell, help, and at the last day the conversion of souls shall bee attributed unto thee, as well as unto them; if thou canst not do any good, yet prevent what evill thou canst in thy place; to keep off judgements; at least to delay them; mourn thou for other mens sinnes, as if they were thine own, that so the Lord may pitty and pardon them, and it may be convert them, who shall do more good it may be, then ever thou canst do: let the Lord Jesus bee in thy thoughts the

first

first in the morning, and the last at night; do what thou canst, nay, go continually to him to enable thee to do more then thou of thy self canst; and mourn bitterly, and lament dayly what thou hast not done, either through want of ability or will: remembering his love to thee, that hee came out of his Fathers bosome for thee, wept for thee, bleed for thee, powred out his life, nay, his soul to death for thee, is now risen for thee, gone to heaven for thee, sits at Gods right hand, and rules all the world for thee, makes intercession continually for thee, and at the end of the world will come againe for thee, who hast loved him here, that thou mightest live for ever with him then.

But is this *our* life, in these evill and luke-warm times? How many be there that beleeve in Christ, that they may live as they list? If to drink, and whore, and scoff, and blaspheme; if to shake a lock, and follow every fond fashon; if to crosse and cringe before a peice of wood: if to be weary of the word, and outwardly zealous for long prayers; if to seek for purity of ordinances in Churches, and to maintain impurity in hearts, in shops, in Families, if to set our hearts upon Farms and Merchandizes, and so to be covetous; if to set up our own selves, and parts, and gifts, with a secret disdain of

Gods Miniſters; if to cry down learning, and ſet up ignorance; if to ſet up Chriſt, and deſtroy ſanctification and obedience; if to be a ſect-maſter of ſome odde opinions; if to cracke the nut of ſome ſuperlunary and Monkiſh notions, and high-flown ſpeculations; if to heare much, and do little, if to have a name to live, and yet dead at the heart; if this be to live the life of love, wee have many that live this life; the Lord Jeſus wants not love, if this be to love: But oh woe unto you, if you thus requite the Lord, fooliſh people and unwiſe! The Lord knowes we may complaine as *Paul* did, *Every man mindes his own things, and none the thing of Jeſus Chriſt*; none in compariſon of that huge number that think they are religious enough, if they be baptized, and ſay that they beleeve in Jeſus Chriſt: verily the time drawes neer wherein the Lord will come for *fruits* from his *Vineyard*; and if hee finds it not, aſſuredly he will not be beholding to us for obedience, he can raiſe his glory out of other people, and there carry his Goſpell to them who ſhall *bring forth the fruits* of it; the Lord will ſhortly *lay his axe unto the root of* our *tree*, and if wee will not ſerve the Lord in this good Land in the abundance of peace and mercy, we ſhall ſerve our enemies in hunger,

ger, cold, and nakednesse; if wee will not serve him in love, we must serve *our enemies* in feare; doe not think that the Lord will bee put off with venerable names and titles, shadowes, and pictures; what is most mens profession at this day but a meer paint? which may serve to colour them while they live, but will never comfort them (unlesse conscience bee asleep) when they come to dye. Oh take heed of such formality; I can never think enough of *Davids* expression, *Psal.* 119. 167. *I have kept thy Commandements, and I love them exceedingly*; should hee not have said first, *I have loved thy Commandements*, and so *have kept them*? Doubtlesse he did so; but he ran here in a holy and most heavenly circle, I have kept them and loved them, and loved them and kept them, if wee love Christ wee also shall live such a life of love in our measure; and his Commandements will be most deare, when himself is most precious.

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